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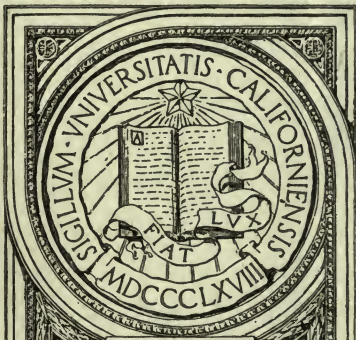

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ELEMENTS

OF

HEBREW GRAMMAR:

TO WHICH IS PREFIXED,

A Dissertation

ON THE

TWO MODES OF READING,

WITH OR WITHOUT POINTS.

BY

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FOURTH EDITION.

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1818.

Gift of Dr Mary Taylor

PREFACE.

THE principal design of the following work is to render the study of the Hebrew Language easy and agreeable. To accomplish this purpose the more effectually, I have introduced it to the public in an English dress. It is impossible to acquire an accurate knowledge of any language, without ascending to its first principles: But, as a continued and minute attention to these is dry and uninteresting, every encouragement to be derived from perspicuity of method, or facility of communication, becomes necessary. I found that the peculiarities of Hebrew Grammar admitted of a more easy and familiar explanation in English than in Latin. Besides, many persons who have had little opportunity of acquiring an extensive knowledge, either of Latin or of Greek, may incline to obtain some acquaintance with that language in which the first revelation of the Divine will was written. The principles, both of the Arabic and Persic languages, have lately been

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published in English with much success. The Hebrew ought not to be excluded from the same advantage, especially when we reflect, that it is probably the parent of the other two, and that it contains treasures infinitely more precious to us than any thing that Arabia or Persia can produce.

I ardently wish that my efforts may be acceptable and useful to those who have devoted themselves to the profession of theology. The clergy of the Church of Scotland are, in general, well educated, and distinguished for their abilities and conscientious discharge of the duties of their office: But the friends of sacred literature have long beheld, with regret, a prevailing indifference or aversion in that body to the study of Hebrew. The knowledge of the language of the Old Testament seems to be thought neither an ornamental nor an useful qualification. English translations and commentaries are the chief objects of attention and praise, while the original is almost totally neglected and unknown. It is not easy to discover a plausible excuse for such conduct. Had a similar inattention to the original prevailed in former ages, how could the reformation of religion have been accomplished? How

could we have emerged from the darkness of superstition, or escaped from the chains of that spiritual tyranny which so long oppressed the whole of Europe? Fortunately the oppressor, in distributing poison, conveyed also a sovereign antidote. The Church of Rome, even while she deviated both in principle and practice from the doctrines and precepts of divine revelation, had the merit of preserving the sacred records pure and untainted, and displayed an ardent zeal to cultivate and disseminate the knowledge of the antient languages in which they were written. At a time when learning had scarcely dawned on the western world, the Councils of Vienne and Lyons passed decrees, enjoining, that, to promote the instruction of those who were to be educated for the services of religion, two professors of Hebrew and Oriental Languages should be established in the Universities of Bologna, Paris, and Oxford. Protestants should blush not to cherish the spirit and intention of such wise institutions. It must be of singular importance, in every age, to possess a set of men well skilled in the original languages, who are qualified to furnish new translations of the Scriptures, if necessary, or to judge accurately and decisively of the merit and fidelity of

former versions. Those who profess to explain the Scriptures to others, ought certainly to acquire a competent, and even a critical knowledge of the original languages in which they are written. Can a teacher of religion be qualified to speak with precision and confidence concerning the œconomy of Divine revelation, while, from his total ignorance of the language, one of the sacred volumes is to him like *a sealed book?* Can any argument be urged to induce the student of theology to acquire a knowledge of the language of the New Testament, which does not conclude with double force with regard to that of the Old? The two volumes of inspiration are intimately connected, and mutually depend upon each other. It is scarcely possible to understand the second, without having carefully studied the first. The one exhibits the commencement, the other the completion of the same great plan. The writers of the New Testament have a constant retrospect to those of the Old: Their style, as well as their matter, bear the strongest marks of resemblance. Animated with the same spirit, they speak almost a dialect of the same language with those antient favourites of heaven, who enjoyed the distinguished honour of delivering to men the first

oracles of God. Without being well acquainted with that venerable language which has transmitted to us the first written intimations of the Divine will, it is impossible to relish all the beauties, or to receive the full impression of the apostolical writings.

The supposition of insurmountable difficulties has been a great obstacle to the prosecution of this study. Apprehensions have been entertained, that nothing but what was disgusting could be derived from a language which was imagined to be harsh, barbarous, and inelegant. These are the misrepresentations of inexperience, and the ill-grounded apologies of indolence. Though some inconveniencies arise from the peculiarity of the alphabet, from the inverted mode of reading, and from an unnecessary load of points and accents which have been introduced, yet there are circumstances which render the acquisition of this language more easy and expeditious than that of almost any other, antient or modern. Free from that variety of flexion, which renders the acquisition of the Greek so laborious and difficult, the technical part of the Hebrew is easily attained, and readily remembered. Its primitive words are few in number, and produce the

different classes of their derivatives by a mechanism both simple and ingenious. The knowledge of Hebrew affords a key to the other eastern languages, which imitate the structure of its flexions, but are far inferior to it in point of simplicity, and distinctness of characters. While the Arabic and Persic exhibit various minute forms of the same letter when it is initial, medial, final, connected, or unconnected, the Hebrew employs only one fair and large character for each letter, excepting *five*, which have a peculiar shape when they happen to terminate a word. These circumstances recommend the Hebrew to our first notice; because, by beginning with what is easiest, we gradually ascend to what is more obscure and difficult.

But, independent of its utility, the Hebrew is well intitled to our attention as an object of literature. It possesses all the marks of a primitive language. It derives its origin from the most remote antiquity, and has transmitted to us the only well authenticated history of the antient state of mankind with which we are acquainted. It has long been an opinion, confidently maintained by those who have made the greatest proficiency in Hebrew, that the

knowledge of it alone would supply more materials for a system of etymology, than the laborious researches of all those authors who have devoted their attention to this subject. I have, in the following pages, given some specimens of derivations, which, I presume, will tend to support this hypothesis. An immense number of words, in most of the eastern languages, bear plain marks of a Hebrew original. Great part of the Celtic, and of the northern languages, may be traced to the same source. If we pursue etymologies no farther back than to the Greek or Latin, we will soon find that we have not reached the fountain, and that these celebrated tongues derive their origin from a much more antient stock. Were more industry bestowed on this subject, the truth of what is here advanced would soon be confirmed by numerous and satisfactory proofs. New discoveries would furnish new incitements. The progress of society, of manners, of knowledge, and of arts, would be greatly illustrated.

In composing the treatise I now offer to the public, I have consulted the best informed authors on this subject. It may perhaps be thought, that the preliminary discourse is protracted to too great a length; but if it be

recollected, that the difficulty of reading the language, or rather of pronouncing its combinations of consonants, has been the chief obstacle to the study of it, the dissertation will by no means appear prolix. Though I have preferred the mode of reading without points, as the most natural and expeditious, yet I have not altogether reprobated the other. As the pronunciation of a dead language gives no assistance to the learner in acquiring a knowledge of it, he may adopt either of the methods to which he shall be most inclined. It is, however, of some importance to prefer the easiest method of reading; and, if the letters of a language themselves can be employed for this purpose, it would be absurd to supersede these, in order to supply their place by fictitious signs. The mode of reading by the vowel-letters is far from being new; but I have confirmed and illustrated the theory by additional arguments and examples. No new terms are employed without a particular explanation. I have been attentive not to perplex the reader with a multiplicity of rules, but have endeavoured, by a perspicuous arrangement, to imitate the simplicity of the language, the principles of which I unfold. When I differ from other grammarians, I have assigned

reasons for my opinion, which are submitted to the examination of the candid. The number of examples which I have found it necessary to introduce have augmented the size of the book; but these examples, besides illustrating the subject, may serve, in some measure, the purposes of a vocabulary.

Upon the whole, I flatter myself, that a person of tolerable capacity, who applies to the study of Hebrew on the plan recommended in the following work, will, in the course of a few months, be able to read, with very little assistance from a lexicon, the whole book of Psalms, and most of the historical parts of the Old Testament. If he persists in the study, he will soon find no great difficulty in understanding any passage which the first opening of the sacred volume may present. Should my labour be productive of such happy effects, I will enjoy the fruits of it with peculiar satisfaction.

PREFACE TO THE THIRD EDITION.

THE first edition of this Grammar was published in the year 1782, while Dr. WILSON was Professor of Hebrew in the University of St. Andrews.—A sound understanding, and an elegant taste, improved by an extensive acquaintance with the best writers both in the ancient and modern languages, qualified him eminently for such a task, and enabled him to exhibit the Elements of Hebrew Literature in a manner that must be highly gratifying to those whose minds have been opened to views of universal grammar.

While this third edition was in the press, the Church of Scotland, and the University of St. Andrews, lost one of their brightest ornaments by the death of its learned and respectable AUTHOR; an event which will long be lamented by a numerous circle of friends, who admired his talents as a Scholar, respected his worth as a Man, and enjoyed the happiness of his instructive and delightful conversation in the intercourse of private life.

From that time, the whole charge of superintending the publication devolved on me.—I have not taken it upon me to make any alterations on the Work, but have confined myself to the duty of seeing it accurately printed; and if (notwithstanding all my care) a few typographical errors have escaped my notice, I am confident they will not be found to be of so much importance, as to occasion any embarrassment to the reader.

Having used this Grammar as a class book ever since my appointment to the office of Professor of Hebrew and Oriental languages in the University of Edinburgh, I have been led to bring its utility to the test of experiment: and while I take this opportunity of mentioning, with merited approbation, the proficiency of many successive classes of young men whom I have had the pleasure to instruct; I know they will unite with me in acknowledging the benefit which they have derived from Dr. Wilson's labours, and in assuring the Public, that, during every session of College, we have seen the hopes which he expresses in the conclusion of his preface completely realized.

William Moodie.

Edinburgh, April 1, 1802.

CONTENTS.

CHAPTER I.

Page

Of the Alphabet, with the Number, Order, and Powers of the Letters 17

CHAPTER II.

Of Reading by the Letters alone, without the assistance of Vowel-Points, and the Means to be employed for pronouncing such words as consist only of Combinations of Consonants without any Vowel-Letters 31

CHAPTER III.

The Doctrine of Vowel-Points explained and exemplified 50

CHAPTER IV.

Of the Nature and Genius of Hebrew Grammar 100

CHAPTER V.

Of Nouns Substantive 103

CHAPTER VI.

Of Adjectives and Participles 109

CHAPTER VII.

Comparison of Adjectives 112

Page

CHAPTER VIII.

Of Nouns in Government or Construction..... .. 116

CHAPTER IX.

Of Pronouns 125

CHAPTER X.

Concerning the Affixes..... 129

CHAPTER XI.

Of Verbs 138

CHAPTER XII.

Observations on the Servile Letters in Verbs, and the use of the Infinitive as a Substantive Noun or Gerund..... .. 158

CHAPTER XIII.

Of Defective Verbs, particularly such as, in Flexion, lose the first Radical 162

CHAPTER XIV.

Of Verbs which have some Peculiarities in their Middle Radical 170

CHAPTER XV.

Of Verbs which have ה for their last Radical 176

CHAPTER XVI.

Explanation of Irregularities that take place in the Flexion of some Verbs 182

CHAPTER XVII.

Of the Verbal Affixes 184

Page

CHAPTER XVIII.

Of Derivative Nouns 191

CHAPTER XIX.

Of Numbers 205

CHAPTER XX.

List of Adverbs, Prepositions, Interjections, and Conjunctions..... 210

CHAPTER XXI.

Of Syntax 217

CHAPTER XXII.

Of Peculiar Idioms, and Compound Words 228

CHAPTER XXIII.

Concerning the Investigation of the Radical Word..... 233

CHAPTER XXIV.

Passages of Hebrew from the Book of Psalms and the Prophecy of Isaiah, with Translations 250

CHAPTER XXV.

Important Extracts from various parts of the Hebrew Scriptures, with Translations and explanatory Notes, not introduced into the first Edition 266

HEBREW GRAMMAR.

CHAPTER I.

Of the Alphabet, with the Number, Order, and Powers of the Letters.

THE Hebrew, like most other languages of the East, is written from the right to the left hand; and the books in this language commonly begin where those of Europe end.

The alphabet consists of twenty-two letters, the names and figures of which are contained in the following table.

Aleph	א	Lamed	ל
Beth	ב	Mem	מ
Gimel	ג	Nun	נ
Daleth	ד	Samech	ס
He	ה	Ain	ע
Vau	ו	Pe	פ
Zain	ז	Tsade	צ
Heth	ח	Koph	ק
Teth	ט	Resh	ר
Yod	י	Shin	ש
Caph	כ	Thau	ת

Five of these letters have a double form; one when they are in the beginning or middle, the other when in the end of a word.

	Tsade	Pe	Nun	Mem	Caph
The initial or medial form	צ	פ	נ	מ	כ
The final . . .	ץ	ף	ן	ם	ך

To mark the variation of form which these letters undergo, some Grammarians have given them the denomination of C*a*mne*p*a*t*z.

As the Writers of Hebrew never divided a word so as to place part of it in one line, and part of it in another, they enlarged some of their letters to fill up the blank spaces. These enlarged letters are,

Final Mem	Thau	Lamed	Heth	He	Aleph
ם	ת	ל	ח	ה	א

which have obtained the name of *Literæ dilatatæ*, broad or extended letters.

Particular attention must be paid to the following letters, which have a near resemblance to one another, because numberless mistakes have arisen from their being exchanged by careless or ignorant transcribers.

ה He	ד Daleth	ג Gimel	ב Beth
ח Heth	ר Resh	נ Nun	כ Caph
ת Thau	ך Caph final		

ע Ain	ם Mem final	י Yod
צ Tsade	ס Samech	ו Vau
		ז Zain
		ן Nun final

In the antient manuscripts, all the letters are written in a continued series, without spaces at the end of words or sentences, a circumstance which has occasioned much trouble and embarrassment to interpreters.

The present Hebrew characters are generally believed to be the Chaldaic, introduced by Ezra after the return of the Jews from the Babylonish captivity. The old Hebrew characters were those of the Phœnicians, now called the Samaritan, because the Samaritan Pentateuch is written in them.

There are only two letters in the alphabet which consist of separate lines, viz. He ה and Koph ק.

The learner should make the figure of the letters perfectly familiar to himself, by close and minute attention. In order to acquire a complete knowledge of the characters, which a little labour at the beginning will easily accomplish, the following hints of resemblance may be useful.

Aleph א is not unlike the Roman capital A;

Heth ח differs from He ה by only having its three lines connected;

Yod י is exactly the form of a comma;

Caph כ is the Roman capital C inverted;

Samech ס is nearly the same with the medial sigma ς of the Greeks inverted;

Ain ע is very like the Roman letter y;

Tsade צ is not unlike z;

And *Shin* ש is a trident without the handle.

After we have sufficiently known the figures and names of the letters, the next step is to learn to enunciate or pronounce them, so as to produce articulate sounds. On this subject, which appears at first sight very plain and simple, numberless contentions and varieties of opinion, meets us at the threshold. From the earliest period of the invention of written characters to represent human language, however more or less remote that time may be, it seems absolutely certain that the distinction of letters into *vowels* and *consonants* must have obtained. All the speculations of the Greek grammarians assume this as a first principle. A vowel is a letter which expresses an articulate sound by itself; that sound, with respect to the time of its enunciation by the voice, may be either long or short. A consonant is a letter which, as the name signifies, cannot be uttered or pronounced by itself, but *con, i. e.* in company with a vowel; and accordingly all the consonants in every alphabet, when they are named or pronounced, must always be sounded with a vowel before or after them. In English B, C, D, T, &c. with the vowel after —L, M, N, R, S, with the vowel before.

In the Greek alphabet, all the consonants, without one single exception, are enunciated with a vowel *after* them.

This, as I shall more fully shew afterwards, is exactly the case with respect to the Hebrew alphabet. *The naming, the enunciation* of every consonant, is always performed by means of a vowel *after* it; yet, wondrous as it may appear, the greater part of Jewish grammarians have had the audacity, or rather the absurdity, to affirm, That all the letters of the Hebrew alphabet are *consonants,* and not one of them a vowel:—An opinion which it is astonishing that many learned men, well skilled in Oriental antiquities, and no ways indulgent to Jewish fables or Rabbinical reveries, have adopted and maintained. As the Hebrew has been a dead language for two thousand years, the true pronunciation of it is irrecoverably lost. Maimonides, Aben Ezra, Kimchi, and all the ablest of the Jewish Rabbis, acknowledge it impossible for them to determine how the Hebrew was read or pronounced in the days of Moses, of the Judges, or of the Prophets. The modern Jews, in different countries of the world, differ much from each other in their modes of pronunciation; and, whatever they may pretend, can make no discovery, or give the least

information respecting the manner in which their forefathers read or pronounced the words of their sacred books. But the just pronunciation of any language is not necessary to the understanding of it when written; and, as learned men have differed so much about the method of pronouncing or reading Hebrew, some insisting upon one mode and some upon another, we are left at liberty to propose or to adopt any method which on trial, may be found the easiest, the most comprehensive, the best accommodated to different nations, and that which will throw the fewest obstacles in the way of our acquiring the true sense and meaning of the language. I have therefore subjoined the following short scheme of direction, for enabling every inhabitant of Europe, or of any other civilized country, to read and pronounce the characters and words of the Hebrew language. I beg leave only to premise this observation, that I absolutely and unequivocally deny the position, That all the letters of the Hebrew alphabet are consonants; and, after the most careful and minute inquiry, give it as my opinion, that of the twenty-two letters, of which the Hebrew alphabet consists, Five are vowels and Seventeen are consonants. The five vowels by name are, Aleph, He, Vau, Yod, Ain,

which, for the sake of ease and simplicity, may be pronounced with one sound, and always considered as long vowels.

The mode of pronouncing all the letters is exhibited in the following sketch:

Form.	Sound.
א	a as in câll.
ב	b
ג	g hard as in gone, govern.
ד	d
ה	ê long, as in there, where, tête.
ו	û long, as the diphthong oo in good, food; or as the υ of the Greeks.
ז	z soft, like s in rose, pleasure.
ח	h with a guttural sound, somewhat stronger than h in house, harmony.
ט	t
י	i as in field, or as the diphthong ee in feet, street, or as y in ye, your, never j.
כ	c hard, as in come, carry.
ל	l
מ	m
נ	n
ס	s
ע	o long, like the Greek omega ω.
פ	p
צ	tz somewhat harder than zain ז.

Form.	Sound
ק	k
ר	r
ש	sh or sometimes s
ת	th as in throne, thither, very often t.

Grammarians have been more perplexed in ascertaining the sound of ע, than that of all the other letters of the alphabet. According to some writers, it should be sounded gn, in the beginning of a syllable, as gnaw, gnat; and ng in the end, as ring, among. Others maintain that it is a strong and deep guttural, equal to three h's; an opinion which, it is to be hoped, will not generally prevail, both on account of the difficulty of pronunciation, and the number of other gutturals supposed to be in the alphabet. The Seventy interpreters, in expressing Hebrew words by Greek characters, sometimes omit this letter altogether; at other times they represent it by α, γ, or ω. This is a plain proof, that, in their day, the true antient sound of ע was lost, or that they were entirely ignorant of it. I most willingly adopt the opinion of those who think it should be sounded O. Its name, ain, signifies an eye, or a fountain. Its figure, in the old Hebrew or Samaritan alphabet, ▽, bears a near resemblance to our O; the shape of an eye and of a well having probably suggested this common form.

As we have borrowed the shape of this letter from the antient Hebrews, it does not seem unnatural that we should affix to it the sound of our O. We shall perhaps be confirmed in this opinion, when we reflect on the situation of O in the Greek and Latin alphabets. Its place is immediately before P, as *ain* is immediately before *pe* in the Hebrew alphabet. To this may be added, that the lips, in pronouncing the sound of O, are naturally cast into the exact figure of that letter.

The names of the Hebrew letters are generally significant words.

אלף an ox, a leader, a teacher.
בית a house.
גימל a camel.
דלת leaf of a door.
הא הא she, behold.
וו a hook, a nail.
זין weapons, arms.
חית an animal, a quadruped. fence
טית a curvature, a scroll. snake. basket
יד יוד a hand, when shut close.
כף the hollow of the hand, cavity, cup.
למד a spit, a goad to drive cattle, to learn.
מם a stain, a spot, ἄμωμος, unspotted.
נון a fish, or snake.
סמך a basis, a support, fulcrum. knob

עין an eye, a fountain.
פא the lip, the mouth.
צדי a huntsman's pole, sides. fish-hook
קוף an ape. back of the head, eye of a n
ריש a head.
שן a tooth.
תו a terminus or cross.

In the first sense, ת ends the alphabet, and, in the second, resembles the Patibulum in its form, though the figure of a cross is more properly preserved in the Samaritan, and from thence, in the Greek and Roman alphabets, + τ T.

As there are several Psalms, and other portions of Scripture, divided into parts, each of which parts begins with a different letter of the Hebrew alphabet, the number and order of the letters are determined from very antient times, and by very high authority.*

That the learner may acquire a facility in distinguishing the characters, he ought frequently

* See Psalms xxv. cxi. cxii. cxix. in which last, each letter, from *Aleph* to *Thau*, inclusive, begins eight stanzas, verses, or στιχοι, making in all eight times twenty-two, i. e. one hundred and seventy-six stanzas.

In the third chapter of the Lamentations, every three stanzas begin with the same letter. This acrostic mode of composition establishes the number and order of the characters in the Hebrew alphabet beyond all dispute.

to name the letters as they occur in the following examples.

To relieve the eye, I have annexed a translation to each verse, the utility of which will be more fully discerned afterwards.

GENESIS IX. 8.

8 ויאמר אלהים אל נח ואל בניו אתו לאמר :

8 And God spake to Noah, and to his sons with him, after this manner;

9 ואני הנני מקים את בריתי אתכם ואת זרעכם אחריכם :

9 Behold I establish my covenant with you, and with your progeny after you;

10 ואת כל נפש החיה אשר אתכם בעוף בבהמה ובכל חית הארץ אתכם מכל יצאי התבה לכל חית הארץ :

10 And with every living soul with you, of the fowl, of the cattle,* and of all animals with you, from those which have come out of the ark, extending to every animal of the earth.

* The original word comprehends quadrupeds of all kinds.

11 והקמתי את בריתי אתכם ולא יכרת כל בשר
עוד ממי המבול ולא יהיה עוד מבול לשחת
הארץ :

11 I have established my covenant with you, that all flesh shall never more be cut off by the waters of a flood; neither shall there be again a flood to desolate the earth.

12 ויאמר אלהים זאת אות הברית אשר אני נתן
ביני וביניכם ובין כל נפש חיה אשר אתכם לדורות
עולם :

12 And God said, This shall be a sign of the covenant which I make between me and you, and every living soul with you, through all future generations (*litt.* to generations for ever).

13 את קשתי נתתי בענן והיתה לאות ברית ביני
ובין הארץ :

13 I will set my bow in a cloud, and it shall be for a sign of a covenant between me and the earth;

14 והיה בעננו ענן על הארץ ונראתה הקשת
בענן :

14 So that when I spread a cloud over the earth, and a bow is seen in the cloud,

15 וזכרתי את בריתי אשר ביני וביניכם ובין כל נפש חיה בכל בשר ולא יהיה עוד המים למבול לשחת כל בשר :

15 I will then remember my covenant between me and you, and every living soul amongst all flesh, and the waters of a flood shall never again appear to destroy all flesh.

16 והיתה הקשת בענן וראיתיה לזכר ברית עולם בין אלהים ובין כל נפש חיה בכל בשר אשר על הארץ :

16 For the bow shall be in a cloud, and I will look upon it for a memorial of the everlasting covenant between God and every living soul of all flesh residing upon the earth.

PSALM CXIX. 18.

18 גל עיני ואביטה נפלאות מתורתך :

18 Illuminate mine eyes, and I shall see wonderful things in thy law.

19 גר אנכי בארץ אל תסתר ממני מצותיך :

19 I am a stranger in the earth, conceal not from me thy commandments.

20 גרסה נפשי לתאבה אל משפטיך בכל עת :

20 My soul is agitated with continual longing towards thy judgments.*

* The original properly signifies, *Decisions* of an equitable and merciful judge, considered as rules of conduct.

CHAPTER II.

Of Reading by the Letters alone, without the assistance of Vowel Points, and the Means to be employed for pronouncing such words as consist only of Combinations of Consonants without any Vowel Letters.

AFTER we have acquired the knowledge of the letters or characters, as divided into vowels and consonants, with the manner of pronouncing them separately, the next step in grammar is to enunciate or read them, when constituting words expressive of human sentiment or meaning. That the whole of this subject may be placed at one view under the reader's eye, it will be necessary to enlarge somewhat more particularly both on the division and the conjunction of the letters. From this disquisition we shall more clearly ascertain the vowel characters, which have the singular advantage of being pronounced with perfect ease, and we shall completely acquire, at least in my opinion, the capacity of enunciating all words in this language, which happen to consist *solely* of consonants, nearly with as much facility as though they consisted of vowels;

without any assistance derived from points, dots, accents, or figures of any kind.

From the first view of the letters, it is plain, that some of them must be of that order or class which, in other languages, are named vowels, i. e. letters which can be pronounced by themselves, and which represent a distinct sound; yet it has been strenuously maintained, as before observed, *That all the letters of this alphabet are consonants.* But why α in the Greek, and *a* in the Latin and English alphabets, should be universally acknowledged as vowels, and א in Hebrew, from which the former have both their shape and place, should be condemned to rank among the order of consonants, is altogether inexplicable.

There are three letters which bear the marks of vowels clearly stamped upon them,

א	ו	י
a	*u*	*i*

These have been called *matres lectionis,* or the parents of reading, because, by their assistance alone, a vast variety of words may be easily enunciated.

At the same time, there is a great number of words in Hebrew that consist entirely of combinations of consonants, universally acknowledged

to be such, without any of those vowels. Therefore it became a question, How are these words to be pronounced, so as to produce intelligible sounds?

To facilitate the enunciation of this language several men of learning and inquiry have conjectured that other letters, besides the three mentioned above, י ו א, were vowels. Thus, some have asserted that ה is the same sound with the Greek epsilon, or *e* short, as it holds the same place in the Hebrew that ε does in the Greek alphabet, being the fifth letter in both: That ח is the Greek η or H; which last they think derives its name from היתא, read and pronounced in the Chaldaic manner, היתא ητα. In support of this opinion, the authority of St. Jerom is adduced, who refuses it a place among the consonants; but the greater number agree that it is an aspiration, as the H in HKATON. With respect to ע, I have already mentioned authorities to support the conjecture of its being O; so that, according to this plan, the vowels in the Hebrew alphabet would be,

א	a
ה	ĕ short
ח	ê long
י	i
ע	o
ו	u

But, on further inquiry, a more probable hypothesis was adopted, viz. That all the letters in the Hebrew alphabet, which seem to have any title to be acknowledged as vowels, represent only the *long vowels*; and that it is scarcely to be expected that the original writers or first framers of the alphabet, would employ two characters to represent *e*, while they used only one character to represent each of the other vowels. It was therefore agreed that ה, instead of representing *e* short, should represent *e* long, or „, and that ה should be deprived of its vowel sound, and restored to its place as a guttural.

The vowel-letters will then be exactly as I have stated them in p. 23.

א	a
ה	e
י	i
ע	o
ו	u

But, after all these laudable attempts, a vast number of words appear totally destitute of these vowels. How are these words to be pronounced so as to make articulate and intelligible sounds? When the antient Hebrews read their sacred books, it behoved them undoubtedly to pronounce the combinations of consonants which stood in their antient manuscripts, in such a manner as to

be understood by the hearers. But, How are we to pronounce or read them? and, What method shall we invent to make these dumb consonants vocal? In answer to this, I humbly request attention to the following observations.

1. We can now entertain no hope of recovering the genuine and original pronunciation used by the Patriarchs, by Moses, or any of the antient Jews. This is totally and irrecoverably lost. But the loss is not peculiar to the Hebrew. The true pronunciation of Greek, of Latin, and of every language, the knowledge of which is to be derived only from books, has shared the same fate.

2. The true pronunciation, though we could attain it, would afford no assistance toward the understanding of the language. A person of tolerable capacity may understand Greek, Latin, Spanish, Italian, French, or German, though he be an utter stranger to the just pronunciation of any of these languages. He will find it much more difficult to acquire the proper pronunciation of any foreign language at present in use, than either to read or speak the Hebrew, according to any mode that has ever been invented.

3. Any number of persons may agree to insert a short *a* or *e*, in any combination of consonants to facilitate their pronunciation; or they may use

the vowel that immediately follows the consonant, when pronounced, as *e* in *Beth*, *i* in *Gimel*, &c. This is the method proposed by Masclef, a very ingenious French critic and grammarian of the last century.

In the present improved state of the art of writing, it is difficult to form an idea how the first writers should venture to exhibit any word, by the assistance of consonants, without vowels; yet it is an undoubted fact that they have done so. In every page of Hebrew writing, we find words that consist solely of consonants, none of which were ever suspected of possessing one feature of the vowel character. These words stand upon the firm pillars of consonants, as if they contemned the mutability of vowel sounds.

שדד	sdd
סתר	str
למד	lmd
רדד	rdd
מסך	msc
מתנקם	mthnkm
סלל	sll
פקד	pkd
משפט	mshpt
ברך	brc
קדר	kdr

with a great number more, are combinations of consonants, entirely destitute of vowels. But, in all words of this kind, we have reason to believe that it is the *short* vowels only which are wanting. The cause of this deficiency seems to have been, that, in the rudiments of the art of writing, the authors considered one short vowel as necessarily implied in the pronunciation of every consonant. No consonant can be pronounced without a short vowel either before or after it. The antients, in naming their consonants, always pronounced the vowel sounds *after*, never *before* them. The names of all the consonants in the Greek alphabet plainly shew this. As no consonant, therefore, could be enunciated without a short vowel, the Hebrew writers thought it sufficient, in words destitute of long vowels, to note down the consonants only, being fully convinced that, in this abbreviated form, the meaning of such words could not be mistaken by the reader. They employed their vowel characters for the purpose of expressing their *long* vowels, when these constituted a radical part of the word. For the short vowels they had no characters, deeming them unnecessary, because the very pronunciation of the consonants forced them, as it were, from the

mouth of the speaker, while, at the same time, these fleeting and variable sounds made no part of the word in its radical and primitive capacity. As we use our vowel characters to represent both their long and their short sound, as the fabric of our language, in the derivation and connection of words, is entirely different from that of the Hebrew and other languages of the East, the absence of vowels in any word raises our surprise, and we can scarcely think it possible to pronounce it. But, if we examine the matter with attention, our surprise will cease. In pronouncing short syllables in English, the pronunciation is generally so rapid, that the nicest ear cannot distinguish what vowel the speaker or reader has uttered.* Nay, sometimes the vowel is entirely lost, as in *bason, mason, lesson, lessen.* It is scarcely possible to distinguish the sound of any vowel in the last syllable of these words. On farther trial, we shall find that, in common pronunciation, we expel almost all the short vowels to such a degree, that, if we place by themselves the consonants which compose the word, omitting the vowels, we shall be able to enunciate these

* Father, fathir, fathur, fathyr, fathar, fathor, are all the same as to the article of pronouncing the short vowel in the last syllable.

combinations as easily without the vowels as with them. Let the following words serve for examples :—

why not Mrnnr?

Bkr	Baker
Mrnr	Mariner
Vntnr	Vintner
Sllr	Seller
Mkrl	Mackerel
Mrcl	Miracle
Prtnrs	Partners
Stggr	Stagger
Shpmstr	Shipmaster

Persons who are defective in the art of spelling, generally write in this manner. They crowd their words with consonants, neglecting the vowels.

Many more instances might be adduced; but these sufficiently prove that we can easily read without written vowels, combinations of consonants, much more complex than any that appear in Hebrew, and that it is almost impossible for us to utter those combinations, without enunciating the very vowels which constitute the real words, as they are commonly written or spelled: So that every day we insensibly practise the rule which I have recommended, with respect to all those words in the Hebrew language which ap-

pear divested of vowels. It is reasonable to think, that an intelligent Hebrew reader would know by tradition, by received custom, or simply by the position of the consonants, what vowel sound he should insert, to pronounce intelligibly all such words as consist entirely of consonants. Now that we are deprived of all these helps, we must supply the defect in the best manner we can, by inserting short vowels, according as the nature or position of the word, or our ear, may direct. Difficulties will occur but seldom, and practice will render the work perfectly easy.

4. There is another mode which may be invented for writing or pronouncing this antient language, and that is, any class or body of men may consent to use *signs* in place of vowel-letters, such as marks or dots, above, below, and in the bosom of the consonants. Had these persons agreed to employ this method to enunciate combinations of consonants only, perhaps their invention might have merited some praise; but unluckily they built their system on a sandy foundation. They proceeded on the supposition, or rather the assertion, that there were no vowel-letters in the Hebrew alphabet; that it consisted entirely of consonants, so that their vowel-signs must be appended to every letter, except in some situations the letter happen to be the last in a

word, or be extinguished or silenced by a vowel-sign.

This method of using marks for vowels was adopted by a set of Jewish critics, called *Masorites*,* who flourished after the commencement of the Christian æra. These men bestowed much pains upon the text of the Old Testament, particularly that portion of it which was named the *Law*. Their labour, indeed, did not penetrate very deep. They afford us little or no assistance in the investigation of the true sense of Scripture. In vain do we seek from them the solution of difficulties, the elucidation of obscure passages, or any useful information concerning the manners and customs of their ancestors. Their time was chiefly spent in giving directions about the pronunciation or spelling of the language, about the manner in which it ought to be read, in numbering the syllables and words of particular books, and in attempting to unfold the mysteries, or rather superstitious fables, hid under the veil of *inverted*, *enlarged*, or *diminished* letters. Their attempts to affix points or marks to the Hebrew letters, with an intention to supply the defects of vowel-letters in the original text,

* The name is borrowed from a word that signifies *Tradition*. Masora, a critic on the Text of the Old Testament, principally founded on tradition.

appeared in the *fifth* century. These attempts continued to increase till about the *tenth,* at which period, it is generally thought, this art attained its perfection.

Many authors assign to the invention of *pointing* a much more antient origin, and are displeased that an art, in their estimation, so ingenious and useful, should be deemed the production only of later times. I shall not enter into disputes on this subject. A few centuries, more or less, is a matter of small consequence. It is clear, from the most authentic documents, that the complex system of adding points to the Hebrew letters, not merely to facilitate the enunciation of consonants, but to disguise and transform those very letters, which every one must, at first view, discern to be vowels, was unknown at the time of the Seventy's translation, about two hundred and eighty years before the birth of Christ. Those translators of the Old Testament into the Greek language, either used manuscripts which had no points at all, which is the most probable supposition; or, if they had any, they were, in number and quality, entirely different from those which appear in the Bibles printed on the Masoretic plan. The differences between the reading of the Septuagint, and that of the Masorites, would afford materials for a very voluminous

work. If, therefore, the Hebrew manuscripts, in the time of the Seventy, were unpointed, or if they were pointed in a manner essentially different from that mode of pointing which has come down to us, and is alone the subject of debate, the admission of either of these hypotheses must destroy the high antiquity, and, of consequence, the authority of the present vowel-points, and reduce the invention of them to a period posterior to the age of the Septuagint translation. We are not deficient in proof for the establishment of this opinion. For, if we form our judgment on the subject from writers of reputation posterior to the Christian æra, we shall find that vowel-marks were unknown, or not in use, for several centuries after the commencement of that period. Origen, who lived in the third, and St. Jerom, who lived in the fourth century, and were both well skilled in Hebrew, make no mention of vowel-points. From their writings, it is abundantly evident, that they read many words very differently from that reading attempted to be fixed as the true one by the Masoretic pointing. The silence of St. Jerom on this subject, is a circumstance truly remarkable. He, of all the antient fathers, was most devoted to the study of Hebrew literature. He spent more than twenty years in Judea, merely for the purpose of attending the schools of the most ce-

lebrated Jewish teachers, and of conversing with the most intelligent native Jews on the subject of their language, and the meaning of their sacred writings; yet he has left us no hint concerning vowel-points, no description of the niceties of the art; and, when he treats of the different manner of reading any Hebrew words, his observations are confined entirely to the letters.

The most strenuous advocates for the vowel-points have not asserted that they were coeval, or of the same authority, with the letters, but generally think that they were invented during the time the language was spoken, or soon after it ceased to be a living language; that this invention was useful or necessary to preserve a traditionary pronunciation, and to ascertain the meaning of words, which otherwise would have been ambiguous. But the expedient is very lame and imperfect. These critics are not agreed about the precise sounds which the points represent. They affix very different points to the same words; and, even where they are agreed, their authority is of little value, as they lived at a distance so remote from the times when the language was spoken.

The matter has been agitated with keenness and acrimony. Heat and passion have been introduced into a controversy of little or no importance: For, whether we read with or without

vowel-points, the sense and meaning of the language must entirely depend upon the written characters, destitute of points and accents, as they still remain in the most antient and authentic manuscripts. The Jews have never suffered the manuscripts, which are preserved in their synagogues for the purposes of religious worship, to be disfigured with points. Some of their ablest and most intelligent rabbies have maintained and proved, to the conviction of candid judges, that the points are a late invention. Every one acquainted with Hebrew knows, that the whole structure of the language is independent of them, and can be much more easily learned, and much better understood, withont than with them.

The method proposed above of reading, by supplying a short *a* or *e* between the consonants, is exceedingly simple; whereas the Masoretic pointing is complex and difficult beyond measure, and extremely discouraging to a beginner. It will also appear afterwards, that the use of points has, without any just cause, multiplied the flexions of nouns and verbs, to the great diminution of that *simplicity* which is the infallible mark of an original language, and is one of its greatest ornaments.

The following is a specimen of the method of

reading without points, by supplying only a few short vowels, which are marked in Italic characters.

PSALM I.

1 אשרי האיש אשר לא הלך
Ashri ê-ais asher la êlec

בעצת רשעים
be-otz*a*th reshoim

ובדרך חטאים לא עמד
u-be-drec hh*a*taim la om*ā*d

ובמושב לצים לא ישב
u-be-mus*a*b lêtzim la is*a*b

2 כי אם בתורת יהוה חפצו
ki am be-tur*a*t Iêuê hhēphtzu

ובתורתו יהגה יומם ולילה :
u-be-tur*ā*tu iêghê iumam u-lilê

3 והיה כעץ שתול על פלגי מים
u-êiê ke-otz satul ol palghi mim

אשר פריו יתן בעתו
asher phriu iten be-otu

ועלהו לא יבול
u-olêu la ibul

וכל אשר יעשה יצליח :
u-col asher iosê itzlihh

4 לא כן הרשעים
la kan ê-reshoim

כי אם כמוץ
ki am ka-mutz

אשר תדפנו רוח :
asher tidpenu ruh

5 על כן לא יקמו רשעים במשפט
ol can la ikmu reshoim be-mispat

וחטאים בעדת צדיקים :
u-hataim be-odath tzadikim

6 כי יודע יהוה דרך צדיקים
ki iudo Iêuê drec tzadikim

ודרך רשעים תאבד :
u-drec reshoim tabed

In this passage, which contains *sixty-seven* words, there are only *three* totally destitute of vowel-letters.

כן במשפט דרך

Even in the other words, the vowels to be supplied are very few; and, upon the foregoing scheme of vowel-letters, there are some words which consist wholly of *vowels*.

Iêuê יהוה uêiê והיה

Others have only *one* consonant, and several vowels.

האיש	êais
ועלהו	uolêu
יעשה	iosê

And there are at least *thirty-three* words which stand in no need of supplied vowels.

The letters א ה ו י, upon the plan of the Masorites, are termed *quiescent*, because, according to them, they have, on some occasions, no sound; at other times, these same letters indicate a variety of sounds, as the fancy of these critics has pleased to distinguish them by points. This single circumstance exhibits the whole doctrine of points as the *baseless fabric of a vision.* To suppress altogether, or to render insignificant a radical letter of any word, in order to supply its place by an arbitrary dot, or a fictitious mark, is an invention fraught with the grossest absurdity.

From the preceding example, it is evident, that the Hebrew is far from being destitute of vowels; that, according to the mode of reading here proposed, its sounds are neither disagreeable nor unmusical; and that a very little attention will soon render the pronunciation and reading of it perfectly easy and familiar. This will be

one essential point gained; for it will supersede the intricate and embarrassing machinery of the points, and remove those obstacles which have deterred so many from the study of the language.

But, as many Bibles are printed on the Masoretic plan; as this plan has been patronized by respectable names, and much time and labour have been spent in the improvement of it; as it is a mode of reading invented by *Jews*, who, it is presumed, should best know the language and traditions of their forefathers, a work of this kind might be thought imperfect, if an explanation of the doctrine of vowel-points were altogether neglected.

The following chapter contains the most material information on this subject.

CHAPTER III.

The Doctrine of Vowel-Points explained and exemplified.

THE Vowel-Points and the Accents were at first few in number, but afterwards increased so much, that now the former amount to *fifteen*, and the latter to about *thirty*. +

The points may be divided into signs of long, of short, and of very short vowels.

The signs of the long vowels are five, of the short five, and of the very short four.

THE FIVE LONG VOWELS.

בָ bâ, Kametz
בֵ bê, Tzere,
בִי bi, Chirek-longum
בֹ or בוֹ bo, Cholem
בוּ bu, Shurek,

THE FIVE SHORT VOWELS.

בַ ba, Patach
בֶ be, Sægol
בִ bi, Chirek-breve
בָ or בָ bo, Kametz-chatuph
בֻ bu, Kibbutz,

+ These marks are arbitrarily fixed and varied from time to time, at least. They alter the sense of the

Two dots, the one placed above the other, (:) is called *Sheva,* and represents a very short *e.* It is only to be pronounced when under the first letter of a word, under a doubled letter,* after another Sheva, or after a long vowel: On other occasions it is generally *quiescent.*

This Sheva, when prefixed to Patach, Sægol, and Kametz-chatuph, produces three very short vowels, marked as under.

אֲ ă Chateph-patach
אֶ ĕ Chateph-sægol
אֹ ŏ Chateph-kametz

The term *Chateph* signifies *short,* or that the vowel is to be pronounced very rapidly, as the Sheva before each of them implies.

The letter שׁ has sometimes a point above its right tooth, sometimes above its left. In the first case it is to be sounded *sh,* in the other *s.*

שׁ Shin שׂ Sin

When the letter preceding שׁ wants a point, the right hand point of Shin is Cholem, or ô long. When the letter immediately following has no point, Shin is furnished with two points שׁ; the left one, Cholem, if there be no point

* Sub litera daghessata.

below ש; the right, Cholem, if the preceding letter is unpointed.

מֹשֶׁה Moshe
לְשֹׁנוֹ Leshono
שֹׂנֵא Sonê
עֹשֶׂה Gnosé

By this frugal invention, the same point answers several purposes.

A dot or point (·), in the middle of a letter, sometimes doubles it; in which case the point is called *Daghesh Forte*; as

פִּקֵּד Pikkêd
יִתֵּן Ittên

Sometimes it only removes the aspiration from the letters בגדכפת, and then it bears the name of *Daghesh Lene*.

The same point placed in the bosom of י and ה, imports that they are to be sounded, when otherwise they would be silent. This point is called *Mappik*.

When Patach (-) is below the last letter of a word being a guttural, it is to be pronounced before, not after such letter; in which case it has the name of *Patach furtivum*, or the Patach who has slily stolen a place, or opened a door where

he had no title. Patach signifies to open, פתח.

יַצְלִיחַ Iatzliahh, not iatzlihha
זְרוֹעַ Zeroang, not zerogna.

ו represents two vowels and a consonant; with a point above, it is Cholem; with a point in its bosom, it is Shurek; but if it has a point below, it becomes the consonant *v*, and its vowel-point is destined to serve other purposes.

יְהוָה Iehovah
יִוָּשֵׁב yivvashêb

In the language of the Masorites and of all the Jewish grammarians who adopt their plan, when a letter is not to be pronounced, it is said *quiescere*, to be silent or at rest. When it is to be pronounced, it is said, *moveri*, to be moved, or put in motion. Agreeable to this rule, the short vowel Sheva has two characters; when it is silent, it is named *Sheva quiescens*; when it is pronounced, it becomes *Sheva mobile*.

It is a general rule, that י after Sægol and Tzere, is always quiescent; as also א and ה, when unpointed, in the end of a word.

The last letter of almost every word is destitute of a vowel-point. The only exceptions are ך

and ה, which often have either a Sheva quiescent, or a Kametz for their attendants.

The *Accents* were intended to serve the purpose of our commas, colons, and points, or to ascertain the various tones and gestures with which a sentence should be read. As to their utility in regulating the voice and gesture of the reader, the Jews themselves can give us little information; and, with respect to the other purpose, of dividing a sentence into its parts, they often tend rather to mislead than to elucidate. I have not therefore thought it necessary to assign examples. It is surprising that the Jewish critics, with all their skill in dots, points, and accents, never had the ingenuity to invent a point of interrogation, of admiration, or a parenthesis.

The above sketch is sufficient to afford a general notion of the Masoretic method of reading Hebrew by means of points.

But, when we have attained the knowledge of these signs, and are able readily to distinguish the vowels which they represent, we are still far from being adepts in the art. The application of them to the purposes of flexion, composition, and derivation, is a work of singular labour and difficulty. The addition of *one* letter to a word, changes the whole mass of its points. It may convert them, perhaps, from long to short, or

from short to long; it may expel some and introduce others; it may make vowels consonants, and consonants vowels; so that the learner, lost in a maze of intricacy, relinquishes the painful task. This circumstance, in all its unhappy effects, was well known to the great patrons of this mode. They complained of it, but they still adhered to their plan.

Buxtorf, who fights for the authenticity of the points, as if he were fighting for inspired truth, says, in one of his treatises on the study of Hebrew, 'That the changing of the vowel-points,' he means when the genders and cases of nouns, and the different flexions of verbs require it, 'is 'a most laborious and difficult work, where, after 'wearisome toil and pains, a young man, finding 'he is making but small progress, and gathering 'but little fruit, contracts a strong aversion to 'the business, and altogether gives up the pur-'suit.'*

Elias Grammaticus, in his book entitled Habbachur, Disc. III. chap. 2. assigns four reasons for changing the points of nouns: 1. The

* Mutatio punctorum vocalium in lingua Hebræa, res est sollicita et operosa, in qua juventus cum multo sudore se torquet, sed cum exiguo sæpe fructu, ita ut se expedire nesciens nauseam concipiat, ac studium tandem abjiciat. *Buxtorf. Epitom.*

'motion from masculine to feminine. 2. The 'flexion from singular to plural. 3. Regimen. '4. The Affixes. Some add a fifth to these, viz. 'Accent, to be understood in a threefold sense: '1. When the rightful accent is taken away from 'the word. 2. When it is transposed or re-'moved from its proper place. 3. When pause 'takes the place of a syllable.'*

This, surely, is but poor recommendation of the doctrine from teachers, and small encouragement to learners.

As I have resolved, in the following work, to make no use of points, from a conviction that the grammatical principles of the language are totally independent of them, it becomes unnecessary for me to enumerate or explain the various rules which have been laid down for ascertaining the changes to be made upon them. If any person choose to read the language, or to learn its grammar, upon that plan, he may consult

* Elias Grammaticus in libro *Habbachur*, Orat. 3. cap. 2. quatuor ponit causas ob quas nomina mutentur, 1. Est *Motio*, e masculino in fœminium; 2. *Flexio*, e singulari in pluralem; 3. *Regimen;* 4. *Affixa.* Quidam his quintam adjungunt, *Accentus*, idque tripliciter. Primo, Quando legitimus accentus a voce aufertur. Secundo, Quando a proprio loco transponitur. Tertio, Quando pausa syllabam occupat.

Buxtorf's or Leusden's Grammar, or many others of the same kind, where he will find the subject treated with great industry, and at great length.

The following Psalms, in which the enunciation of the Hebrew letters and vowel-points, is expressed by Roman characters, on the left hand page, will serve as specimens of that mode of reading.

To state more accurately a comparison between reading with the *Points,* and reading with the *Letters,* assisted with a few short supplied vowels, this last mode is exhibited on the right hand page.

PSALM XV.

As read or pronounced with the Points.

Mizmor leDavid.

1 Iehovah mi iagur beoholeca
Mi ishcon behar kodsheca.

2 Holêch tamim upognêl tzedek
udobêr emeth bilbabo.

3 Lo ragal gnal leshono
lo gnasah lerêgnêhu ragnah
vehherpah lo nasa gnal kerobo.

4 Nibzeh begnênaïv nimas
ve eth irê Iehova yecabbêd
nishbang leharang vela iamir.

5 Caspo lo nathan beneshech
ve-shohhad gnal naki lo lakahh
gnosêh êlleh lo yimmot legnolam.

PSALM XV.

According to the Letters, with Enunciatory Short Vowels supplied; these last are in Italics.

Mizmur le Dud.

1 Iêuê mi igur beaêlec
mi ishcan beêr kedeshec

2 Eülec tamim upol tzedec
udeber amith belebbu

3 La regal ol leshenu
la osê leroêu roê
uherepê la nesa ol kerobu

4 Nibizê beoiniu nemas
uath irai Iêuê icabed
neshebo leêro ula imer

5 Casepu la nathan beneshec
ushehad ol neki la lakah
osê alê la imut leoülim

In this Psalm, according to the Hebrew mode of writing, there are, including the title, fifty-five words, of which there are only six totally destitute of vowel-letters, one in each of the first four verses, and two in the fifth.

PSALM CX.

Read or pronounced according to the Points.

LeDavid Mizmor.

1 Neüm Iehovah lêdoni shêb limini
gnad ashith oiebeca hhadom leragleca.

2 Mattêh gnuzzeca ishlahh Iehovah mitzion
redêh bekereb oiebeca.

3 Gnammecha nedaboth beiom hhêleca
behadre-kodesh
mêrehhem mishhhar lecha tal ialdutheca.

4 Nishbang Iehovah velo yinnahhêm attah
cohên
legnolam gnal dibrathi malchi-tzedek.

5 Adonai gnal yemineca mahhatz
beiom appo melachim.

6 Yaddin baggoim malê gheviyoth
mahhatz rosh gnol eretz rabbah.

7 Minnahhal baderec yishteh
gnal-cken iarim rosh.

PSALM CX.

Read or pronounced by Letters, with Enunciatory Short Vowels supplied.

Le Dud Mizmur.

1 Nam Iêuê leadni sheb leimini
od ashith aïbic hadom leregalic

2 Mitê ozec ishlih Iêuê metziun
redê bekereb aïbic

3 Omec nedabuth beium hilec
beêderi-kodesh
merehem meshahar lec tal iledatec

4 Nishibo Iêuê ula inahem atê kên
leoülam ol debarthi Melcki-tzedec

5 Adni ol iminec mahatz
beium apu meleckim

6 Idin beguim mela guiuth
mahatz rash ol aretz rabê

7 Menahal bederec ishtê
olcan irim rash.

N. B. There are no diphthongs in Hebrew; where three or four vowels meet in a word, they must all be pronounced separately. The sounds of two or three vowels do not coalesce, as *ai* in rain, *oa* in coach, or *eau* in beauty.

After the learner hath perused with attention these two different modes of reading, the one by the letters, and the other by vowel-signs, he will not find it a matter of great difficulty to determine, on a comparative view, to which he should give the preference.

The method of reading by the vowel-letters, wherever they occur, and by inserting a few short vowels in the combinations of consonants, recommends itself from its simplicity. It preserves the original and radical letters of every word, in that state of dignity and importance to which they are naturally entitled. The vowels which it supplies are intended for no other purpose but to facilitate the pronunciation, and claim no title to determine the meaning, or to adjust the grammatical place of any word. It can be learned in a very short time, and retained with very little practice. It clears the grammar of an uncommon load of rubbish, and minute criticism, under which it has long groaned, and restores the language to its native simplicity and beauty.

The Masoretic plan can lay no claim to any of these advantages.

The patrons of this plan, indeed, celebrate its superior excellence; because, according to them, it fixes, in the most decisive manner, what vowel

sound is to be used, in alliance with the consonants, without leaving the reader to the uncertainty of conjecture concerning the short vowel, which, according to the other method, he may find it necessary to supply. They trace it to remote antiquity. They think it a matter of great importance, because it was invented by Jews, who surely were the fittest persons to transmit to posterity that ancient pronunciation which they had received by tradition from their fathers. As an accumulation of its honours they affirm, that it determines the sense of many words, which would otherwise be ambiguous; and gives energy to the verb, by distinguishing two conjugations or forms, which, without points, have no existence. +

But these assertions stand on no solid foundation. Though some of them were allowed to be just, yet all the boasted advantages of the vowel-points can never counterbalance the injuries which the language has sustained, by the application of them to the purposes of grammar.

Had the friends of the points confined the use of them solely to the purpose of *reading*, I should have had no objection to their employing fifty for one, if they had thought them necessary, and could have procured persons equally laborious with themselves to adopt their complex

+ This wh[illegible]

system. But when, by the application of them to grammar, they new-model the language, increase its declensions and conjugations without any cause, deface the original letters, and expel, in pronunciation, essential parts of the word, so that the hearer cannot determine betwixt the real letter, and the fictitious sign, the matter becomes more serious, and requires a deeper investigation, by all who wish to see Scripture-criticism established on solid and rational principles.

The verbs ברא and גלה are pointed by the Masorites with a Kametz below each of the two first letters, the last letters in both being unpointed, and, of course, according to the rule, quiescent. These words must therefore be read or pronounced, *Bara, Gala.* Any person who hears these sounds would naturally conclude that both the words end in â; whereas the one terminates in א, and the other in ה; both of which letters are radically and essentially necessary to determine the signification of the different words; yet, by this scheme, they are rendered useless and insignificant.

ברא is commonly translated *to create, to make*; גלה *to reveal:* But, without the last letters, which are expelled, or confounded by the points, בר signifies *a son,* and גל *to roll.* What a massacre of language is this!

It has been already said, that we have good grounds to think the invention of pointing is of no great antiquity, and that, in all probability, it had no existence before the Christian æra. Even though we should acknowledge, that the original intention of it was to preserve the traditionary pronunciation of times much more antient, we have no certainty that it is the true symbol of this antient pronunciation. How do we know that *Tzere,* consisting of two horizontal points, if it had a being in the ages before the Masorites, sounded as ê long, or that *Sægol,* consisting of three dots, in a triangular form, sounded as ĕ short, when we do not know the exact sound of any letter in the alphabet; nay, are taught by these very persons, that א is a consonant, or the *spiritus lenis* of the Greeks, *i. e.* nothing at all. Is it not much more credible that the Alexandrian Jews, who translated the Old Testament into Greek, the authors of the Chaldee Paraphrases, the Jewish Rabbies, and the Masorites, were all equally ignorant of the true pronunciation of the Hebrew, which had ceased to be a living language many centuries before their time?

The vowel-marks are no indications to us of the antient sounds of the language.* These

* See Bishop Hare's Prolegomena in Psalmos.

sounds have vanished, like the breath of those who uttered them; and no tradition could either arrest or transmit them. We are at liberty to invent sounds for ourselves, and no objection can lie against this expedient, if we employ them only for the purposes of pronunciation, not to alter the radical parts of the words, not to determine their signification, nor to confound the original principles of the grammar, as the inventors of points have done.

It is a favourite argument with the advocates for the vowel-points, that, without their assistance, the sense of a vast number of words would be left in a fluctuating and uncertain state—that, on this account, they are absolutely necessary to prevent ambiguities in the language.

A very little reflection will shew the weakness of this argument. It is the unavoidable fate of all languages to be liable to ambiguities. The Hebrew is not more so than any other. But these ambiguities must be resolved by an investigation of the sense of the period, by considering the disposition and connection of the words, and not by points or marks, which particular persons may impose.

When, for instance, the word *Terra* appears in any Latin sentence, it is capable of various interpretations, according as it is considered to

be in the nominative, the vocative, or the ablative case. Some writers, to prevent ambiguity, invented a mark to determine the ablative, and, by a circumflex on the last letter, gave seasonable intimation of this case. But, surely the particular case of *Terra,* in any sentence, must be determined by circumstances altogether independent of this mark. Those who have made any progress in the language despise it, and the inventors are entitled to little credit for their sagacity. They have only performed the third part of their work; they have left two other cases, in this and all similar words, in their natural ambiguity.

The pointing of the Masorites is, in every respect, equally deficient, and can be of no use in resolving the ambiguities of words.

The three consonants, דרך may either represent a noun or a verb. In the first case, it is commonly translated *via,* a way, and, in the last, *calcavit,* to trample upon, or tread under foot. To mark these different significations, the Masorites, when it is to be understood in the first sense, place below it two Sægols, דֶּרֶך; when in the other, a Kametz and a Patach, דָּרַך. But what advantage is gained by this? Though, in their opinion, the ambiguity is removed, it may still remain in all its consequences, if conco-

mitant words, or the general tenor of the sentence, do not determine the meaning. The sense must be investigated without any regard to the points; and it may often be discovered, on examination, that the points have affixed to a verb the meaning of a noun, and to a noun the meaning of a verb.

I pass over entirely their two conjugations of Pihel and Pyhal, as unnecessary incumbrances with which they have loaded the language. The absurdity of them is so obvious, and the invention of them so groundless, as to stand in no need of any confutation.

Several other circumstances might be mentioned to illustrate the confusion and contradiction with which the Masoretic plan is embarrassed. I shall particularize only the following:

Kametz, their longest *a*, and Kametz-chatuph, their short *o*, have both the same mark. When this signature stands for the short *o*, it is sometimes marked with a Sheva, to distinguish it from Kametz, the long *a*; but, unluckily, the invention makes it the same with Chateph-kametz, the very short *o*, and an amazing number of rules becomes necessary to distinguish the three from each other.

The first and fundamental principle of the doctrine of pointing is, that all the letters are

consonants. This is an incontrovertible maxim, maintained by all the proficients in the art. But, notwithstanding this position, the points are endowed with the singular or magical virtue, that they can, at pleasure, transform a vowel into a consonant, or a consonant into a vowel. Nay, they can compel the same letter to be both a vowel and a consonant at the same time. Dagesh-forte makes one letter two; ו and ש are forced perpetually to vary their phases; and, should they, or any other letter, remonstrate against this treatment, the sovereign authority of the points can reduce them to absolute silence.

Such frivolous distinctions, and complicated rules, have inspired thousands with disgust at the language, and with contempt for the inventors. Too much praise, therefore, cannot be bestowed on those who, by their ingenuity in discovering vowel-letters, and readiness in supplying other means of assistance, have enabled us to extricate ourselves from this dark labyrinth, and to prosecute the study of Hebrew with equal pleasure and profit.

It is a common practice with the advocates for the points to speak disrespectfully of the Septuagint translation.* The reason is obvious; it does not favour their plan. But their antipathy

* Vide Gossetium in Lexico.

is extremely ill founded: For, next to the sacred original, the Septuagint or Greek translation of the Old Testament is one of the most precious remnants of antiquity that Providence hath preserved to the church.*

Origen, to his great honour, executed a most useful and laborious work, entitled *Hexapla*, of which, unfortunately, some fragments only remain.

His design was to transmit, in as great purity as possible, the Hebrew Scriptures, with the Greek translations that had been made of them before his time.

The Hexapla was divided into six columns.

In the first was placed the original Hebrew;

In the second, the Hebrew expressed in Greek characters;

In the third, the Greek translation of Aquilas;

In the fourth, that of Symmachus;

In the fifth, the translation of the Seventy; And,

In the sixth, that of Theodotion.

* Habeat sane textus Hebræus, prærogativam fontis, habeat etiam vulgata Latina, locum suum, Græca tamen apud omnes cordatos et moderatos viros, qui de istiusmodi rebus optime judicare norunt, semper in honore erit. *Introductio ad Lect. Ling. Orient. per Brianum Walton*, Præf. p. 66. Vid. etiam, *August. de Civ. Dei*, lib. xviii. cap. 43.

Aquilas, Symmachus, and Theodotion, towards the end of the third century of the Christian æra, translated the books of the Old Testament into Greek for the benefit of the Jews who did not understand Hebrew. Aquilas was a mere verbal translator, even to the etymology of proper names. The two last translated somewhat more liberally; but of all the three, Symmachus is by far the most elegant and judicious. It is pity so few fragments of his work have survived the ravage of time.

As it is a matter of some curiosity to know in what manner the Hebrew was read by Greek writers in the third century, and as copies of the Hexapla are not always easily to be found, I have subjoined a specimen of that part of Origen's work which contains the *Hebrew Text converted into Greek characters.*

GENESIS I.

TO EBPAIKON.

1 בראשית ברא אלהים את השמים ואת הארץ :
2 והארץ היתה תהו ובהו וחשך על פני תהום
ורוח אלהים מרחפת על פני המים :
3 ויאמר אלהים יהי אור ויהי אור :
4 וירא אלהים את האור כי טוב ויבדל אלהים בין
האור ובין החשך :
5 ויקרא אלהים לאור יום ולחשך קרא לילה ויהי
ערב ויהי בקר יום אחד :
6 ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל
בין מים למים : :
7 ויעש אלהים את הרקיע ויבדל בין המים אשר
מתחת לרקיע ובין המים אשר מעל לרקיע ויהי
כן :
8 ויקרא אלהים לרקיע שמים ויהי ערב ויהי בקר
יום שני :

GENESIS I.

ΤΟ ΕΒΡΑΙΚΟΝ.

Εν Ελληνικοις γραμμασι.

1 Βρησιθ βαρα Ελωειμ εθ ασαμαιμ ουεθ ααρες

2 Ουααρες αιεθα ϑωου ουβοου ουωσεχ αλ φνε ϑεωμ

ηρϑη Ελωειμ μαραεφεθ αλ φνε αμαιμ.

3 Ουιωμερ Ελωειμ ιει ωρ ηιει ως.

4 Ουιαρ Ελωειμ εθ αωρ χι τωβ ηιαϐδηλ Ελωειμ βην

αωρ ηϐην αωσεχ.

5 Ουικρα Ελωειμ λαωρ ιωμ ηλαωσεχ καρα ληλα ηιει

ερεϐ ηιει βωκερ ιωμ ααδ.

6 Ουιωμερ Ελωειμ ιει ρακια βαθωχ αμαιμ ηιει μαϐδηλ

βην μαιμ λαμαιμ.

7 Ουιαας Ελωειμ λαρακια ηιαϐδηλ βην αμαιμ ἀσερ

μαθααθ λαρυαια ηϐην αμαιμ ασερ μααλ λαρακια ηιει

χεν.

8 Ουικρα Ελωειμ λαρακια σαμαιμ ηιει ερεβ ηιει βωκερ

ιωμ σενι.

Were we to examine this passage attentively, it might furnish scope for various observations. I shall only mention a few.

It is very remarkable that Origen expresses the four letters א ה ו י, which the Masorites call *Quiescent*, by *vowels*; with such a variety, however, that he seems to look on it as a matter of indifference whether he denotes א by α, ε, η, or ω. ה is generally converted into ε or α; י into ι or η; ו into ȣ or ω.

But, what is particularly worthy of notice, as it so clearly confirms the doctrine taught in pages 23 and 24, is, that ע and ה are treated by him as *vowels*, and never as *consonants*.

ע Occurs no less than *eleven* times in this passage, in nine of which it is expressed by α, in the other two by ε.

ה Appears *seven* times, in three of which it is expressed by ω, twice by α, once by η, and once by ε.

He represents the Hebrew consonants almost exactly by the same Greek consonants which we would use in converting the Hebrew into Greek, excepting צ, which he renders by *s*. But it is difficult to assign the reason why he expresses את הרקיע the third and fourth words of the seventh verse, by the single word λαρακια, when, according to the analogy which he observes on similar occasions, the expression ought to have been εθ αρακια. +

He is nowise scrupulous about the vowel to be

+ It might readily have occurred — the word occurs twice in the [illegible] lines. In one case the ה is [illegible]

supplied between two consonants, for their enunciation, but promiscuously employs α, ε, η, and even ω,* to accomplish this purpose.

Should any person be at the pains to transcribe this passage of Hebrew into Roman characters, either upon the first or second scheme of vowel-letters, he would be surprised to see the coincidence betwixt the copy and the Greek expression.

The principal varieties take place in the vowels. The consonants remain firm and inflexible. The same thing happens in our own language, though habit makes us inattentive to it. The same vowel is perpetually changing its sounds, according to its situation in different words, and even in the same words, according to the country or province where the speaker resides. This must have been the case with the Hebrew in the time of Origen; and, indeed, it is the case with all languages, at all times. Examples might be adduced from the Latin, and from the different dialects of the Greek. St. Jerom affirms, in the most express terms, that the Jews, in his time, were not solicitous about the intermediate vowels which they inserted betwixt their consonants; that they observed no uniformity in this article;

* Ex. gr. בקר βωκερ.

and that the inhabitants of one province differed widely, in their mode of speaking, from those of another. So little notion had this learned father of a traditionary pronunciation, and of those standards and regulations by which the Masorites attempted to fix what, in its own nature, must ever be fleeting and changeable. Speaking on one occasion of a Hebrew word, שלם which consists of three consonants, Shin, Lamed, Mem, he adopts the following remarkable language:

"Nec refert utrum SALEM aut SALIM nominetur: "Cum vocalibus in medio literis perraro utantur "Hebræi, et pro voluntate lectorum ac varietate "regionum eadem verba diversis sonis atque ac-"centibus proferantur."*

"It is of no importance whether you pro-"nounce it SALEM or SALIM; for the Hebrews "very seldom employ written vowels between "their consonants, and the same words may be "uttered with different sounds and different ac-"cents, according to the pleasure of the readers, "or the variety of the climates and countries "where they reside."

What has been advanced will, I flatter myself, serve sufficiently to illustrate the different modes of reading, *with* or *without the points.* The ar-

* Hieronymus in Epist. ad Evangelum.

guments in favour of the last mode, viz. *reading by the letters,* appear to me perfectly conclusive: But the reader may adopt the other, if he inclines to subject himself to the labour of acquiring the knowledge of its complicated rules.

Those who choose to enter more deeply into the controversy concerning the points, and all who wish to be completely informed of the advantages to be derived from the study of Hebrew, and the related languages, Chaldaic, Syriac, Arabic, &c. may consult the following authors. From these writers they will learn, that the knowledge of these languages will enable them to discern the sense and beauty of antient Scripture, in a multitude of passages otherwise very obscure, and will pave the way for the acquisition of every thing either useful or ornamental in Eastern science.

Treatise of Elias Levita, a Jewish Rabbi of the sixteenth century, who first ventured to call in question the antiquity of the points.

Ludovicus Capellus's Arcanum Punctationis revelatum.

The two Buxtorf's, father and son, strenuous defenders of the points; the first in his book called, "Tiberias, sive Commentarius Masoreticus;" the latter, in his "Tractatus de Punctorum Vocalium et Accentuum

in Libris Vet. Testamenti Hebraicis, origine, antiquitate et auctoritate. Part ii. cap. 11.

Capellus's Vindiciæ Arcani, et Critica Sacra, lib. v. cap. 12.

Scaliger, Epist. ad Buxtorf. 243.

Morin, Exercitat. Biblicæ. Exercit. vi.

Drusius, ad Loca difficil. Pentateuch, cap. 25.

Pfeifferi Critica Sacra, cap. iv. sect. iii. quæst. ii. p. 83, 84. Lipsiæ, 1712.

Prideaux's Connect. part i. book v. vol. ii. p. 501. Edit. 20th.

Dr. Kennicot's Dissertations on the Hebrew Text, *passim.*

Dr. Jennings's Jewish Antiquities, vol. ii. p. 344—372. London, 1766.

Mr. Sievewright's Treatise against the Masoretic Pointing.

Dr. John Robertson's true and antient manner of Reading Hebrew. London, 1748.

Dr. Gregory Sharp's Dissertation on the Original Powers of Letters.

Shuckford's Connections. Pref. vol. i. p. 47. *et seq.*

Huetii Demonst. Evang. Prop. iv. c. 8. § 19.

Temple's Essay on Ancient and Modern Learning, 8vo. edit. of Miscellan. part ii. p. 12. 22.

Lamy de Tabernac. lib. 2. § 5.

Bochart. Phaleg. lib. 4. c. 24. also his Canaan illustrated.

An Essay on the usefulness of Oriental Learning, by R. Parker. London, 1744.

Dissertation sur la Literature Orientale, par Jones, 1771.

Castelli Oratio de Ling. Arab. p. 15.

Schickard. Horol. Ebræum, p. 141.

Stackhouse's Apparatus to Hist. of the Bible, p. xlv, &c.

Lamy's Introd. to Holy Script. as translated by Bundy, book ii. chap. v.

Fulleri Miscell. Sacr. lib. ii. cap. 6. lib. iv. cap. 14.

Th. Hayne, Dissert. de Ling. cognat. ap. Crenii analecta, p. 23. 36, 37.

Rollin's Ancient Hist. tom. ii. part ii.

Universal History, vol. iii. p. 331.

Blackwall's Sacred Classics.

Beveridge de Ling. Orient. Præstant.

Ockleii Introd. ad Ling. Orient.

Houbigant's elegant edition of the Hebrew Bible, with Latin translation, 4 vols. folio. Paris, 1750.

Dupin's History of the Canon of the Old and New Testament.

Pococke Orat. de Ling. Arab.

Kidder's Demonstration of the Messias, part ii. & iii.

Reland. Prolegom. in Analecta Rabbin, p. 14.

Helvici Tract. de Chald. Paraphras.

Dr. Shaw's Travels to Egypt and Syria.

Volney's Travels through Egypt, &c.

Savary's ditto ditto.

Hanmer's Observations on Sacred Scripture.

Dr. Grey's Hebrew Grammar.

That the learner, before he proceed to the Grammar, may be capable of reading easily on the plan which I have recommended, he must render the following passages familiar, by frequent repetition. Below each word of the first passage, I have transcribed the Hebrew letters in Roman characters.

To remove the irksomeness of reading an unknown tongue, I have annexed a translation on the opposite page, expressive of the connected sense, rather than the literal meaning. Explanatory notes are added, which, I hope, will be found both entertaining and instructive.

EXODUS XX. 1.

THE DECALOGUE, OR TEN COMMANDMENTS.

וידבר אלהים את כל הדברים האלה לאמר
lamer êalê êdebarim col ath Aleim uîdaber

אנכי יהוה אלהיך אשר הוצאתיך מארץ
mearetz eutzathic asher aleic Iêuê ancki

מצרים מבית עבדים :
obedim mebith mitzrim

FIRST COMMANDMENT.

לא יהיה לך אלהים אחרים על פני :
peni ol aharim Aleim lec ieie la

SECOND COMMANDMENT.

לא תעשה לך פסל וכל תמונה אשר
asher temune ucol pesel lec tose la

בשמים ממעל ואשר בארץ מתחת
metahath bearetz uasher memol beshemim

ואשר במים מתחת לארץ לא
la learetz metahath bemim uasher

תשתחוה להם ולא תעבדם כי אנכי יהוה
Iêuê ancki ki tobedem ula leêm tishtehuê

אלהיך אל קנא פקד עון אבת על בנים על
ol benim ol aboth oün pakad kena Al Alêic

EXODUS XX. 1.

THE DECALOGUE, OR TEN COMMANDMENTS.

And God spake all these words in this manner:

I am Jehovah[1] thy God, who brought thee out from the land of Egypt, out from the house of slavery.[2]

FIRST COMMANDMENT.

Thou shalt have no strange[3] gods in my presence.

SECOND COMMANDMENT.

Thou shalt not make to thee any carved representation,[4] or any likeness of objects in heaven above,[5] or in the earth below,[6] or in the waters below the earth;[7] thou shalt not bow down thyself to them, nor serve them; for I Jehovah thy God am a jealous[8] God, visiting the iniquity of the fathers upon the sons, to the third and

חסד ועשה לשנאי רבעים ועל שלשים
hesed uosè lesanai reboim uol sheleshim

לאלפים לאהבי ולשמרי מצותי :
metzuthi uleshomeri leaêbi lealepim

THIRD COMMANDMENT.

לא תשא את שם יהוה אלהיך לשוא כי לא
la cki leshua Alêic Iêuê shem ath tesa la

ינקה יהוה את אשר ישא את שמו לשוא :
leshua shemu ath isa asher ath Iêuê inekê

FOURTH COMMANDMENT.

זכור את יום השבת לקדשו ששת
seseth lekodeshu esabath ium ath zecur

ימים תעבד ועשית כל מלאכתך ויום
uium melactic col uosith tobed imim

השביעי שבת ליהוה אלהיך לא תעשה כל
col tosê la Aleic leIêuê sabath eshebioi

מלאכה אתה ובנך ובתך עבדך ואמתך
uamethec obedec ubathec ubenec atê melackê

ובהמתך וגרך אשר בשעריך כי ששת
seseth cki beshoric asher ugerec ubêmathec

fourth generation[9] of them that hate me; but exercising mercy to thousands[10] of generations of them that love me and keep my commandments.

THIRD COMMANDMENT.

Thou shalt not lift up the name[11] of Jehovah thy God to a falsehood;* for Jehovah will not hold him innocent,† who shall lift up his name to a falsehood.

FOURTH COMMANDMENT.

Remember the Day of Rest, to sanctify it:‡ Six days shalt thou labour, and do all thy work; but the seventh day is *a day of rest*[12] *in honour of*§ Jehovah thy God: Thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle,‖ nor the stranger that is within thy gates;

* *Or*, to a vanity.

† *i. e.* will treat him as highly criminal.

‡ *Litt.* to separate and set apart from all others.

§ *Or*, appointed by.

‖ *i. e.* Beasts of labour or burden, camels, asses, mules, oxen, horses.

ימים עשה יהוה את השמים ואת הארץ
êaretz uath eshemim ath Iêuê ose imim

את הים ואת כל אשר בם וינח ביום
beium uinah bam asher col uath êim ath

השביעי על כן ברך יהוה את יום השבת
esabath ium ath Iêuê barac can ol êshebioi

ויקדשהו :
uikadeshêu

FIFTH COMMANDMENT.

כבד את אביך ואת אמך למען יארכון
iarecun lemon amec uath abic ath cabad

ימיך על האדמה אשר יהוה אלהיך נתן
nathan Aleic Iêuê asher êadame ol imic

לך :
lec

SIXTH COMMANDMENT.

לא תרצח :
tiratzah la

SEVENTH COMMANDMENT.

לא תנאף :
tenap la

for in six days Jehovah made the heavens and the earth, the sea, and all that is in them; and rested[13] on the seventh day; wherefore Jehovah blessed[14] *that as the day of rest,* and sanctified it.[15]

FIFTH COMMANDMENT.

Honour thy father and thy mother, that thy days may be prolonged upon the land which Jehovah thy God giveth thee.

SIXTH COMMANDMENT.

Thou shalt not commit murder.

SEVENTH COMMANDMENT.

Thou shalt not commit adultery.

EIGHTH COMMANDMENT.

לא תגנב :
teganab la

NINTH COMMANDMENT.

לא תענה ברעך עד שקר :
shakar od beroc tone la

TENTH COMMANDMENT.

לא תחמד בית רעך לא תחמד אשת
asheth tehamod la roc bith tehamod la

רעך ועבדו ואמתו ושורו וחמרו וכל
ucol uhamaru ushuru uamethu uobadu roc

אשר לרעך :
leroc asher

EIGHTH COMMANDMENT.

Thou shalt not steal.

NINTH COMMANDMENT.

Thou shalt not bear[16] false witness against thy neighbour.[17]

TENTH COMMANDMENT.

Thou shalt not covet the house of thy neighbour; thou shalt not covet the wife of thy neighbour, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Explanatory Notes on the above Passage.

1 *Jehovah*—This is the appropriated name or title of the true God among the Jews. A more full explanation of its meaning will be given afterwards.

2 *House of slavery—Litt.* the house of slaves, or bondmen.

3 *Thou shalt have no strange God*, &c.—*Strange*, or *alien*, expresses more properly the force of the term אחרים than *other*, in our translation. The prohibition

is, You shall not have in your possession, as objects of adoration, any forms or memorials of the gods of the neighbouring nations devoted to idolatry; for this would be an insult upon my presence, Psal. xvi. 4. "Their sorrows shall be multiplied that hasten after "*another* god—their drink offerings of blood will I not "offer, nor take up their names into my lips."

It ought to have been translated, "Their sorrows "shall be multiplied who hasten to adopt strange gods "—I will present no drink offerings of blood to them, "nor will I lift up their names upon my lips."—To lift up the name of a god, is an idiomatic phrase in Hebrew, to signify an act of solemn religious worship, addressed to the Deity, by calling his name. The inspired author means, "I will offer no part of reli-"gious service to such alien gods," For, as he adds, in ver. 5. "Jehovah is the portion of mine inheritance, "and of my cup."

4 *Carved representation*—פסל properly signifies any figure carved with a graving tool. It chiefly expresses figures in wood or stone, of which materials the earliest idols were made. It was late before molten images were introduced, or such as were made of metal liquified by fire, and cast into moulds.

5 *In heaven above*—That is, any representation of any of the heavenly bodies, the sun, moon, or stars, the clouds, or perhaps the fowls of the air, which last word is frequently named the heaven, in Hebrew Scripture.

6 *In the earth below*—Representation of any of the animals upon the earth, of any kind or quality.

7 *In the waters under or below the earth*—Representation of any fishes, or aquatic animals.

8 *Jealous God—i. e.* An avenging God, particularly ready to punish this sin of idol worship, which, among antient nations, was the parent of every abomination, and is still in many places of the earth, the source of much evil and moral depravity. This is evident from the history of the Old Testament respecting the worship of Moloch, Baalpeor, the Golden Calf, and the Calves at Dan and Bethel. Recollect also the impure rites practised among the Greeks and Romans, and the human sacrifices which take place among many savage nations.

9 *To the third and fourth generation*—To the third and fourth in the line of descent.

10 *Mercy to thousands*—Mercy to the thousandth generation, in the line of descent. What an amiable view of the Divine goodness! How beautifully does mercy rejoice over judgment!

11 *Thou shalt not lift up the name*—See note 3. According to our English translation, "Thou shalt not "take the name of the Lord thy God in vain," the Interpreters seem to have restricted the meaning to a prohibition of what is called profane swearing in common conversation, which no doubt is very blameable and offensive to all pious persons. Though the precept may imply this, yet the opinion of the best commentators is preferable, That this commandment properly contains a solemn prohibition of perjury, or swearing a false oath, *i. e.* asserting a falsehood in the name of the God of truth, the Guardian of Innocence,

the Avenger of Wickedness. Another meaning may be, a prohibition against applying the name of the true God, or ascribing his honours, to a vanity, *i. e.* an idol, which, as the Apostle Paul says, is *nothing* in the world. The common title given in Scripture to the heathen gods is *vanities*, things of nought, neither objects of fear nor of trust, whose power needs not to be dreaded, and whose favour is of no avail.

12 *Rest in honour of Jehovah*—I think this translation exhibits a juster meaning than the common one, *the Sabbath of the Lord thy God.*—The preposition ל *le* is often used to express *in honour of*, or *by appointment of*, and more clearly points out the great design of the institution of the Sabbath, as a periodical rest for man and beast, and a proper allotment of time for rational beings to meditate upon God, and recollect, with sentiments of true devotion, his power, wisdom, and goodness, so conspicuously displayed in the creation and preservation of the universe.

13 *Rested—i. e.* Ceased from creation. By this term the completion of the work is represented; conveying, however, no intimation of weariness and fatigue in the Deity, as if retiring into the repose of Epicurus's gods. According to the language and doctrine of Scripture, the Creator continues to be the preserver of the universe, and never suspends his parental care. Our Saviour, vindicating his own conduct in performing miraculous cures on the Sabbath, corrects the superstitious notions of the Jews with respect to the *rest* of that day. John v. 17. "Jesus answered them, My "Father worketh hitherto, and I work." See Dr. Clarke's excellent paraphrase on the passage.

14 *Blessed the seventh day*—Appointed it for a *blessing* and relief to mankind.

15 *Sanctified it*—Distinguished it from all other days—set it specially apart for rest and devotion.

16 *Bear false witness*—The original word here rendered to *bear*, properly signifies *to answer*, to make a reply or return to some question; and the precept certainly means to enjoin the greatest tenderness with respect to our neighbour's character, and to prohibit every degree of calumny and false accusation.

17 *Thy neighbour*—The original word רע used here, and in the following precept, the fifteenth Psalm, and many other passages of Scripture, properly means *any of our fellow creatures*, who, by this term, are all recommended to us as *common friends*. It is generally rendered by words that imply contiguity of situation or dwelling, πλησιον, *proximus*, *socius*, neighbour, companion, one in whom we either are or ought to be interested. Cain had no just sense of this relation, when he said, Am I my brother's keeper? And the Jewish teacher, conversing with our Saviour, in the tenth chapter of Luke, had very little knowledge of the law, or of his profession, when he asked the question, Who is my neighbour?

משלי ג

1 בני תורתי אל תשכח
ומצותי יצר לבך :
2 כי ארך ימים ושנות חיים
ושלום יוסיפו לך :
3 חסד ואמת אל יעזבך
קשרם על גרגרתיך
כתבם על לוח לבך :
4 ומצא חן ושכל טוב
בעיני אלהים ואדם :
5 בטח אל יהוה בכל לבך
ואל בינתך אל תשען :
6 בכל דרכיך דעהו
והוא יישר ארחתיך :
7 אל תהי חכם בעיניך
ירא את יהוה וסור מרע :
8 רפאות תהי לשרך
ושקוי לעצמותיך :
9 כבד את־יהוה מהונך
ומראשית כל־תבואתך :
10 וימלאו אסמיך שבע
ותירוש יקביך יפרצו :

PROVERBS III.

1 My son, forget not my law,
and let thine heart keep my commandments:
2 For length of days, and years of life,
and peace shall they add to thee.
3 Let not compassion and truth forsake thee;
bind them around thy neck;
engrave them upon the tablet of thine heart.
4 So shalt thou find favour and prosperity
in the sight of God and man.
5 Confide in Jehovah with all thine heart,
and lean not on thine own understanding.
6 In all thy ways acknowledge him,
and he shall make thy paths straight.
7 Be not wise in thine own eyes;
fear Jehovah, and depart from evil.
8 It shall be healing to thy flesh,*
and marrow to thy bones.
9 Honour Jehovah from thy substance,
and from the best part of all thy crop:
10 So shall thy barns be filled with plenty,
and thy presses shall overflow with new wine.

* LXX. ιασις εσται τῳ σωματι σου. The reading in their copy was probably לבשרך lebasherec, instead of לשרך lesharec.

11 מוסר יהוה בני אל־תמאס
ואל תקץ בתוכחתו :
12 כי את אשר יאהב יהוה יוכיח
וכאב את־בן ירצה :
13 אשרי אדם מצא חכמה
ואדם יפיק תבונה :
14 כי טוב סחרה מסחר כסף
ומחרוץ תבואתה :
15 יקרה היא מפנינים
וכל־חפציך לא ישוו־בה :
16 ארך ימים בימינה
בשמאלה עשר וכבוד :
17 דרכיה דרכי נעם
וכל נתיבתיה שלום :
18 עץ חיים היא למחזיקים בה
ותמכיה מאשרים :
19 יהוה בחכמה יסד ארץ
כונן שמים בתבונה :

11 My son despise not the correction of Jehovah;
neither be weary of his reproof.

12 For whom Jehovah loves he reproveth;
and correcteth the son whom he favoureth.*

13 Happy is the man that findeth wisdom,
and the man that getteth hold of knowledge:

14 For her merchandize is better than the merchandize of silver,
and her produce than fine gold.

15 She is more valuable than pearls;
and all the objects of thy delight cannot be compared unto her.

16 Length of days is in her right hand;
in her left, riches and honour,

17 Her ways are ways of pleasantness,
and all her paths, peace.

18 She is a tree of life to them that lay hold upon her;
and they that keep her fast are blessed.

19 Jehovah, by wisdom, founded the earth;
establishing the heavens by understanding.

* This is according to the translation of the Seventy, as quoted by the Apostle, Heb. xii. 6. "Whom the Lord "loveth he chasteneth, and scourgeth every son whom he "receiveth."—It ought to have been, "whom he accepteth," or, "whom he favoureth."

20 בדעתו תהומות נבקעו
ושחקים ירעפו טל :
21 נצר תושיה ומזמה
בני אל ילזו מעיניך :
22 ויהיו חיים לנפשך
וחן לגרגרתיך :
23 אז תלך לבטח דרכך
ורגלך לא תגוף :
24 אם תשכב לא תפחד
ושכבת וערבה שנתך :
25 אל תירא מפחד פתאם
ומשאת רשעים כי תבא :
26 כי יהוה יהיה בכסלך
ושמר רגלך מלכד :

20 By his knowledge the deeps are broken up,*
and the skies drop dew.

21 Keep sound wisdom and discretion,
my son, let them not depart from thy view.

22 For they shall be life to thy soul,
and ornament to thy neck.

23 Then shalt thou walk thy way in confidence,
and thy foot shall not stumble.

24 If thou liest down thou shalt not be afraid;
yea, thou shalt lie down, and thy sleep shall be sweet.

25 Thou shalt not be dismayed at sudden terror,
nor at the desolation of the wicked when it cometh.

26 For Jehovah shall be on thy way,†
and shall keep thy foot from every snare.

* See Genesis vii. 11.

† LXX. ὁ γαρ Κυριος εσται επι πασων ὁδων σου. Probably they might read במסלתך bemisletec, *in via tua,* on thy way; which makes the sense much more coherent than the reading of the common copies, בכסלך beckeselec, *in fiducia tua,* thy confidence.

CHAPTER IV.

Of the Nature and Genius of Hebrew Grammar.

THE Terms of Grammar, in Hebrew, and the other Eastern Languages, are very different from those of Greek and Latin Grammar, which the common course of education renders so familiar as to supersede the necessity of a particular explanation.

That nice attention to the changes of termination, so requisite in acquiring the knowledge of other antient languages, has here no existence. We descend from Words to their Elements; and the accurate knowledge of LETTERS is the principal part of Hebrew Grammar.

Its flexion nearly approaches that of the modern languages, particularly the English. The relations and dependencies of nouns are not distinguished by Terminations, or Cases, but by Particles or Prepositions prefixed. The Persons, Moods, or Tenses of Verbs, are not marked by the changes of their last syllables, but by means of letters of a particular order, which sometimes appear in the middle, sometimes in the beginning, and sometimes in the end of the original word.

For the full understanding of this circumstance, it is necessary to attend to the following distinction.

All the letters of the alphabet are divided into two classes. They are either *Radical* or *Servile*.

The first constitute *primitive* or original words, which, by a significant metaphor, are called *roots*, שרשים :

The second constitute *derivatives*, or branches from these roots, and are employed in all the different flexions.

The Roots are generally verbs, and consist commonly of *three*, sometimes of *two*, rarely of *four* letters.

All the twenty-two letters of the alphabet may be *radicals*, i. e. primitive words may consist of any of these letters; but *eleven* letters properly claim this title, because they never can be *serviles*.

The Serviles are the other eleven letters, by means of which the whole business of Flexion, Derivation, Numbers, Genders, Persons, and Tenses is accomplished.

Even these letters are somewhat limited in their servile power; for only two of them, viz. ו and י, can be inserted or ingrafted between radical letters; the others must either be prefixed or postfixed to the root.

The Eleven Radicals.	The Eleven Serviles.
ג	א
ד	ב
ז	ה
ח	ו
ט	י
ס	כ
ע	ל
פ	מ
צ	נ
ק	ש
ר	ת

It is remarkable that the alphabet should be equally divided between these two kinds of letters.

Few words have more than ten letters. Those which consist of that number are not many. A great number consists of three or four. But, of whatever letters any word consists, it must at least contain *one* of a radical character.

CHAPTER V.

Of Nouns Substantive.

NOUNS have only two Genders, masculine and feminine. Their cases are not distinguished by terminations, but by letters or prepositions prefixed, as in English.

The common signs of the cases are,

Of the		
Gen. and Dat.	ל	signifying, *to, for, in honour of, made by.*
Accusative	את	Which seldom admits of translation into English after an active verb. When prefixed to a person, it commonly signifies *With.*
	אל	*To* } After verbs of motion.
	על	*Upon* } After verbs of motion.
Ablative	ב	*In, by.*
	מ or מן	*From.*

The letter ה is the definite article often placed before nouns, answering the same purpose as the Greek article ὁ, ἡ, τὸ, or *The,* in English.

Declension of Nouns Substantive.

The Declensions are two:

1 Of masculines, which form their plural by adding ים to the singular.

2 Of feminines, which form the plural by adding ות to the singular.

Of Nouns Masculine.

Masculine nouns are,

Names of men	דוד David
Of offices belonging to men	מלך A king
	שופט A judge
Of rivers	פישון Pischon
Of mountains	כרמל Carmel
Of nations	עברי An Hebrew
Of months	ניסן Nisan.

Or they are known by their terminating in a radical letter, or in ן ם י:

דבר A word

עני An afflicted man

פדיום A ransom, redemption.

This rule is not universal.

Feminines.

Names of women	רחל Rachel
Offices belonging to women	מיולדת A midwife
Countries or provinces	מצרים Egypt
Cities	יריחו Jericho.

Or they are known by their terminations, far the greater part of feminine nouns ending either in ה or ת.

אישה A woman
חלקה A part or portion
תורה Law, doctrine
חכמה Wisdom
גפרית Sulphur
כפרת Lid of a chest, a cover.

Yet מות *Death*, is masculine, and there are many other exceptions.

Example of a Masculine Hebrew Noun, with its Prepositions, or Signs of Cases prefixed.

	Singular.		Plural.	
Nom.	מלך	a king	מלכים	Kings
G. D.	למלך	of, to, for a king	למלכים	
Acc.	את מלך	a king	את מלכים	
Voc.	מלך	O king	מלכים	
Abl.	במלך	in a king	במלכים	
	ממלך	from a king	ממלכים	

Sometimes the vocative has ה before it, as האויב *O enemy*. The signs of the cases are conjoined with the noun, as if they were a part of it, which is very apt to perplex the learner, as he must strip the noun of these signs, before its primitive form can appear.

Instances of this in our own language would seem very uncouth: Aman, theman, toaman, withaman, fromthekings, intheday.

The conjunction ו *and,* also the comparative letter כ signifying *as, like to,* and the article ה *the,* are prefixed to nouns, in the same manner as if they were a part of these nouns.

ספר ודברים	A book and words
מלך וגוים	A king and nations
כעץ	As a tree
כאריה	Like a lion
השמש	The sun
הארץ	The earth.

All the servile letters used as prefixes to nouns, are comprehended in the memorial משה וכלב

Examples to be declined as above.

ספר	A book	לבב	A heart
איש	A man	שכן	A neighbour
אנוש	A man	עצל	A sluggard
שר	A prince	נער	A boy
מלון	An inn	מגן	A shield
גדי	A kid	יער	A forest

Declension of Nouns Feminine.

	Singular.		Plural.	
Nom.	חרב	A sword	חרבות	Swords
G. D.	לחרב		לחרבות	
Acc.	את חרב		את חרבות	
Voc.	חרב		חרבות	
Ab.	בחרב		בחרבות	
	מחרב		מחרבות	

Feminines which end in ה or ת in the singular, change these letters into ות in the plural.

	Singular.		Plural.	
	מלכה	A queen	מלכות	Queens
	עטרת	A crown	עטרות	Crowns
	כבשה	A lamb	כבשות	Lambs
	עלמה	A virgin	עלמות	Virgins
	מקלעת	An engraving.	מקלעות	Engravings.

Sometimes ה feminine of the singular is changed into ת, and a plural masculine termination is added, as שנה *a year,* שנתים *two years,* שנים and שנות *years,* are also in use.

Some masculine nouns form their plurals after the manner of feminines, as,

Singular.	Plural.
אב A father	אבות Fathers
אוצר A treasure	אוצרות Treasures
שם A name	שמות Names
צבא An army.	צבאות Armies, hosts.

On the other hand, some feminines form their plurals as masculines, by changing ה into ים

Singular.	Plural.
מלה A word	מלים Words
אלה An oak	אלים Oaks
יונה A dove	יונים Doves
תאנה A fig-tree.	תאנים Fig-trees.

Some nouns have both a masculine and feminine termination in the plural.

Singular.	Plural.
חצר A court	חצרים and חצרות Courts
היכל A palace.	היכלים and היכלות Palaces.

CHAPTER VI.

Of Adjectives and Participles.

THE singular feminine of adjectives generally terminates in ה, the plural masculine always in ים, the feminine in ות.

The singular feminine of participles terminates either in ה or ת, the plural in ות

The prefixes of the substantive, or its signs of case, are not repeated before the adjective.

למלך צדיק to a just king.
not למלך לצדיק

צדיק	justus	פוקד	Visitans vir
צדיקה	justa	פוקדה / פוקדת	Visitans femina
צדיקים	justi		
צדיקות	justæ	פוקדים	Visitantes viri
		פוקדות	Visitantes feminæ.

Adjectives and Participles are often used as substantives, particularly the participles present of active verbs, expressing not only *act,* but *habit* or *practice.*

Custodiens *for* custos שומר He that keepeth, *or*, a keeper.
Scribens *for* scriptor סופר He that writes, *or*, a writer.
Pascens *for* pastor רעה He that feeds, *or*, a shepherd.

When used in this sense, they have very often the definite article ה before them.

המלמד He that teaches, *or*, the teacher.
הרדד He that brings into subjection. The subduer.
השומר ישראל He that keepeth Israel. The keeper of Israel.

The adjective commonly, and the participle often, are placed after the substantive.

איש טוב Vir bonus.
בן חכם Filius sapiens.
קבר פתוח Sepulchrum apertum.
אנשים רשעים Homines impii.
אישה עזובה Femina derelicta.
אישות עזובות Feminæ derelictæ.

A singular adjective is sometimes joined to a plural substantive.

אלהים צדיק Dii justus.
ביד אדני קשה In manum Dominorum duri.
ביד אדנים קשה

Sometimes a plural adjective has a singular substantive.

אלף איש A thousand man. *Mille homo.*
עשרים שנה Twenty year. *Viginti annus.*

Sometimes, but very rarely, the adjective has a feminine termination when the substantive is masculine.

רגלים ממהרות Swift feet
אבנים גדולות Lapides magnæ, *for* magni
עינים רמות Lofty eyes.

CHAPTER VII.

Comparison of Adjectives.

THE comparison of adjectives is very simple, and is commonly performed by adverbs or prepositions; sometimes by a repetition of the adjective.

The degrees of comparison are expressed by יותר *more*, and מאד *most, very much*. The first precedes, the other follows the adjective, יותר צדיק *more just*, צדיק מאד *most just*.

Sometimes, to exaggerate or enforce, these adverbs are doubled, יותר יותר, מאד מאד.

Comparison is frequently denoted by the preposition מן or מ, while the adjective continues in the positive degree.

טובה חכמה מפנינים :

Bona est sapientia præ margaritis.

טוב פריי מחרוץ ומפז ותבואתי מכסף נבחר :

Better is my fruit than gold, even than fine gold, and my revenue than chosen silver.

חרוץ = the product of the mine.
פז = fine, so gold.
זהב = gold

טוב ארך אפים מגבור
ומושל ברוחו מלוכד עיר

Better is the man slow to anger than the strong;
And he who hath rule in his spirit than the taker of a city.

The superlative degree is expressed by a repetition of the positive.

טוב טוב Good, good.
גדל גדל Great, great.

Ardor of sentiment naturally forces repetition.

אבשלום בני בני :

O Absalom! my son! my son!

מעי מעי אחולה :

My bowels! my bowels! I am pained.*

* The repetition in the following lines is beautiful:—

Ex illo, *Corydon, Corydon* est, tempore, nobis.
VIRG. *Eclog.* vii.

Te, dulcis conjux, *te* solo in littore, secum
Te, veniente die, *te*, decedente canebat.
VIRG. *Georg.* lib. iv.

Me, me, adsum qui feci, in *me* convertite ferrum,
O Rutuli. *Mea* fraus omnis.
VIRG. *Æneid.* lib. ix.

——— *Non illa* virum, *non illa* pericli,
Telorumque memor. *Ibid.* lib. ix.

Order of succession, or continuance, is expressed by repetition of persons, number, or division of time.

Man by man	איש איש Man, man
By pairs, two and two	שנים שנים Two, two
Every day, *or* day by day	יום יום Day, day.

If the conjunction ו intervene, opposition or diversity is meant.

בלב ובלב ידברו :

In a heart and in a heart they speak. *i. e.* They speak with duplicity of heart.

לא יהיה לך בכיסך אבן ואבן גדולה וקטנה :

There shall not be to thee in thy bag a stone and a stone, a great and a small. *i. e.* Thou shalt not have different weights.

לא יהיה לך בביתך איפה ואיפה גדולה וקטנה :

There shall not be to thee in thy house an ephah and an ephah, a great and a small. *i. e.* Thou shalt not have different measures.

Instead of מאד *very*, the proposition ב is prefixed to a noun collective, or to a plural.

בערים בעם Brutish among the people. The most brutish of the people.

בוגדים באדם The treacherous among men;
or, The most treacherous of men.*

The other methods of comparison, or of expressing the superlative degree, will be explained in the next chapter.

* The expressions, Sanctæ Deorum, *Virg.*
δια θεων, *Homer.*
οἱ ματαιοι των ανθρωπων,
Lucian. Dial. Mort. Dial. 3.
bear some resemblance to this construction.

CHAPTER VIII.

*Of Nouns in Government or Construction.**

WHEN two substantives, different in their significations, follow one another, the *first* of them is said to be in government or construction, and commonly suffers a change of termination. The *second,* which, in Greek or Latin, is the word *governed,* suffers no change, though it is to be considered as in the genitive, and is to be translated with the sign of that case. Were I allowed to coin a new term, I would call it the *Genitive of Position.*

As this is the only change which Hebrew nouns undergo, excepting that expressive of the plural number, it requires a particular explanation.

Nouns standing alone, or considered by themselves as independent of other words, are, by Hebrew grammarians, said to be *in statu abso-*

* Though the subject of this chapter properly belongs to Syntax, it was necessary to introduce it here, not only on account of the change which construction produces in nouns, but because this change occurs in almost every sentence of the language.

luto; but, when these nouns are placed before substantives, which differ from them in signification, they are said to be *in statu regiminis sive constructo.*

All words whatever may be considered either as absolute or appropriated, as in a general or particular state. Thus, for instance,

The words, *Kings, Ships, House, Law, Fishes,* standing alone, are *in statu absoluto.* They belong, so to speak, to nothing. But, when I say, *Kings of the earth, Kings of Israel, Ships of War, House of God, Law of the Lord, Fishes of the sea, Fishes of the river,* I take these words out of their absolute state, and put them in a restricted or appropriated state. A change is made upon *them,* but none upon the words that follow them. This change is therefore very naturally, and even philosophically, marked in Hebrew by a change of the terminations of the words so restricted. They are *in statu regiminis sive constructo,* or perhaps, more properly, *restricto.*

Sometimes the word in regimen suffers no change. When this is the case, its regimen is known only by *juxta position:* for the rule is universal and invariable, that the word *in statu regiminis* is always placed immediately before the word, which is to be translated as in the genitive.

The changes made upon words, when placed *in statu regiminis*, are principally these,

1. ם final, in masculine plurals, is expunged, which makes them terminate in י

2. ה the mark of the feminine singular, is changed into ת, while ות of the plural remains unchanged.

Attention to the following examples will render this peculiarity of Hebrew Syntax perfectly familiar.

Nouns in their absolute state.

מלכים	Kings
אניות	Ships
בית	A house
תורה	Law
דגים	Fishes.

The same Nouns in Regimen, with their Genitives of Position immediately after them.

מלכי ארץ	Kings of the earth
מלכי ישראל	Kings of Israel
אניות מלחמה	Ships of war
בית אל	The House of God
תורת יהוה	The law of Jehovah
דגי הים	Fishes of the sea
דגי הנהר	Fishes of the river.

It will be of great advantage to the learner, if he frequently read the following examples of nouns in regimen with their subsequent genitives, and endeavour to commit them to memory.

צפור שמים	Fowl of heaven
מוסר השכל	The instruction of wisdom
דרך חטאים	The way of sinners
אפסי ארץ	The bounds of the earth
שבט ברזל	A rod or sceptre of iron
זבחי צדק	Sacrifices of righteousness
ארח חיים	The way of life
שפתי זרה	The lips of a strange woman
עד אמת	A witness of truth
דרכי מות	The ways of death
מושב לצים	The seat of the mockers
מעגל ישר	The path of uprightness
אלהי האלהים	The God of gods
אפיקי מים	Streams of water
בני נכר	The sons of the stranger
בן אדם	A son of man
זרוע יהוה	The arm of Jehovah
פלגי מים	Canals of water
דור ישרים	The generation of the upright
תאות רשעים	The desire of the wicked
בית אל	The house of God
ממלכות גוים	Kingdoms of the nations

צבא מלחמה	The host of the war or of the battle
פתחי נדיבים	The gates of the nobles
אהלי רשע	The tents of the wicked
ימי שמים	The days of heaven
מוסדי הרים	The foundations of the hills
יראת יהוה	The fear of Jehovah
שפטי ארץ	Judges of the earth
נתיבות משפט	The paths of judgment.

Participles and adjectives are frequently placed in the state of *Regimen,* and by that means they are connected with the substantives which follow them.

Examples.

ירא יהוה	One that feareth the Lord, *i. e.* A fearer of the Lord
ירדי בור	They that go down to the pit The goers down of the pit
עוברי דרך	Those that pass by The passengers of the way
חסר לב	Void of heart Destitute of understanding or courage
שפל רוח	Having a humble spirit Humble of spirit

דוברי כזב	Liars Speakers of falsehood
טמא שפתים	Having unclean lips Unclean of lips
ישרי לב	Upright in heart Upright of heart
פועלי און	They that work iniquity Doers of iniquity
ישבי קצות	Those who dwell in the extreme parts The inhabitants of the extremities.

Both energy and elegance are happily conjoined in the following expressions:

איש דמים	A bloody man *A man of blood*
איש לשון	A talkative man *A man of tongue*
בתי טיט	Clay-built houses *Houses of clay*
אנשי לבב	Courageous men *Men of heart*
איש חמסים	A violent man *A man of violence*
מתי מספר	Few *Men of number, that can easily be counted*

To express the superlative degree, the name of God is very often subjoined to words *in statu regiminis,* אלהים אלה אל God.

אדזי אל Cedars of God, *i. e.*
The loftiest cedars
הררי אל The mountains of God
The highest mountains
פלג אלהים מלא מים The river of God, full of waters.*

* An elegant expression to denote rain.

CHAPTER IX.

Of Pronouns.

THE detached Personal Pronouns are these,

Singular.

אני or אנכי	I
אתה	Thou M.
את אתי	Thou F.
הוא	He
היא	She

Plural.

אנחנו נחנו אנו	We
אתם	Ye M.
אתן	Ye F.
הם המה	They M.
הן הנה	They F.

The signs of the cases are thus prefixed.

Singular.

Nom.	אני אנכי	I
G. D.	לי	Of, to, for me*
Acc.	אותי	Me
Abl.	בי	In me
	ממני	From me.

* שלי Has been improperly reckoned the genitive, it is compounded of ש for אשר the relative, and ל the sign of

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Plural.

Nom.	אנחנו נחנו	We
G. D.	לנו	Of, to, for us
Acc.	אותנו	Us
Abl.	בנו	In us
	ממנו	From us.

Singular.

Nom.	אתה	Thou M.
G. D.	לך	Of, to, for thee
Acc.	אותך	Thee
Abl.	בך	In thee
	ממך	From thee.

Plural.

Nom.	אתם	You, ye
G. D.	לכם	Of, to, for you
Acc.	אתכם	You
Abl.	בכם	In you
	ממכם	From you.

Singular.

Nom.	את	Thou F.
G. D.	לך	Of, to, for thee
Acc.	אותך	Thee
Abl.	בך	In thee
	ממך	From thee.

the dative, and is equivalent to *Quod est mihi,* בית שלי *Domus Quæ est mihi, Mea domus, Domus mei.*

Plural.

Nom.	אתן אתנה	Ye, you F.
G. D.	לכן	Of, to, for you
Acc.	אתכן	You
Abl.	בכן	In you
	ממכן	From you.

Singular.

Nom.	הוא	He
G. D.	לו	Of, to, for him
Acc.	אותו	Him
Abl.	בו	In him
	ממנו	From him.

Plural.

Nom.	המה or הם	They M.
G. D.	להם למו	Of, to, for them
Acc.	אותם	Them
Abl.	בהם	In them
	מהם	From them.

Singular.

Nom.	היא	She
G. D.	לה	Of, to, for her
Acc.	אותה	Her
Abl.	בה	In her
	ממנה	From her.

	Plural.
Nom.	הן הנה They F.
G. D.	להן Of, to, for them
Acc.	אותהן Them
Abl.	בהן In them.
	מהן From them.

The accusatives of the personal pronouns have frequently the particles אל and על before them, or with a *Yod,* עלי אלי Thus, אליך *to thee,* עלינו *upon* or *against us.*

The ablatives have often before them עם signifying *with,* as, עמי *with me,* עמך *with thee.* Sometimes also מ is prefixed to עם making a compound preposition, as מעמך *from with thee,* מעמנו *from with us.*

In these pronouns, it is easy to distinguish the radical part to which the signs of cases are prefixed. This radical part constitutes the affixes mentioned in the next chapter.

The other pronouns are,

זה	Hic, is, iste
זאת	F. Hæc Sing.
זו	Hic et Hæc
אל or אלה	Pl. Illi, illæ, illa
אשר	Indecl. Qui, quæ, quod. Sing. et Pl.
מי	Quis ?
מה	Quid ?

CHAPTER X.

Concerning the Affixes.

THE Affixes, or, as they are sometimes called, the Suffixes, are the personal pronouns subjoined to nouns and verbs. When subjoined to nouns, they may be called *Possessive Affixes,* when to verbs, *Verbal Affixes.*

Possessive Affixes.

Singular.		Plural.	
י	My	נו	Our
ך	Thy M.	כם	Your M.
ך	Thy F.	כן	Your F.
ו הו	His	הם ם מו	Their M.
ה	Her	ן הן	Their F.

Verbal Affixes.

Singular.		Plural.	
ני	Me	נו	Us
ך כה	Thee M.	כם	You M.
ך כי	Thee F.	כן	You F.
נו הו	Him	הם ם מו	Them M.
נה ה	Her	הן	Them F.

These affixes are joined to nouns, verbs, participles, and prepositions, which is the reason why a great number of words in this language have the same termination.

Feminine nouns ending in ה change ה into ת before they assume the affixes, and insert י after the plural feminine termination ות seemingly to soften the sound.

ם of the plural masculine termination is expelled by the affixes, and when י *my*, is affixed to the plural, after ם is expelled, the י of the plural also loses its place, to prevent the *hiatus* of two *Yods*; in which case the singular and plural coincide, and are distinguishable only by the sense, or by other words in the sentence.

There is very little difference betwixt the possessive and the verbal affixes.

My	י	
After verbs is	ני	*Me, to me*
His	ו הו	
After verbs	נו הו	*Him*
Belonging to her	ה	
After verbs	נה ה	*Her* personally.

כם *Masc.* and כן *Fem.* are subjoined both to nouns and verbs; only, after the first, they signify *your*, after the last, *you*.

מו Both as a possessive and a verbal affix, is mostly used in poetic compositions, for הם or ם *theirs, them.*

I shall here give an example of a masculine and feminine noun, singular and plural, with the possessive affixes; reserving examples of the verbal affixes till the verb be explained.

ספר	A book	M.
ספרי	My book	
ספריו for ספרי	My books	
ספרנו	Our book	
ספרינו	Our books.	
ספרך	Thy book	
ספריך	Thy books	
ספרכם	Your book	M.
ספרכן	Your book	F.
ספריכם	Your books	M.
ספריכן	Your books	F.
ספרו	His book	
ספריו	His books	
ספרמו or ספרם	Their book	M.
ספריהם	Their books	M.
ספרה	Her book	
ספריה	Her books	
ספרן	Their book	F.
ספריהן	Their books	F.

חרפה A reproach F.
חרפתי My reproach
חרפותי My reproaches
חרפתנו Our reproach
חרפותינו Our reproaches.

חרפתך Thy reproach
חרפותיך Thy reproaches
חרפתכם Your reproach M.
חרפתכן Your reproach F.
חרפותיכם Your reproaches M.
חרפותיכן Your reproaches F.

חרפתו His reproach
חרפותיו His reproaches
חרפתם or מו Their reproach M.
חרפותיהם or מו Their reproaches M.
חרפתה Her reproach
חרפותיה Her reproaches
חרפתן Their reproach F.
חרפותיהן Their reproaches F.

אב *father,* אח *brother,* and חם *father-in-law,* assume י before the affixes, as, אביך *thy father,* אחיו *his brother,* חמיה *her father-in-law.*

פה *a mouth,* changes ה into י before the affixes, as, פיך *thy mouth,* פיו *his mouth.*

For the benefit of the learner, a table of nouns, with their prefixes and affixes, is subjoined.

Nouns alone.

משיח	Anointed
תוך	Middle, midst
בית	A house
לב	A heart
תוכחה	Reproof, admonition
חידות	Hidden things
סלע	A rock
רגל	A foot
ימין	The right hand
נעורים	Youth
עץ	A tree
אמר	A word
פחד	Fear
שם	A name
נתיב	A path
כבוד	Glory
פשע	Transgression
חי	Life
אף	Anger
צדק	Righteousness
קשת	A bow
ראש	A head
אלה	God
פנים	Faces

The same Nouns with their Affixes and Prefixes.

משיחו	His anointed Aff.
בתוכנו	In the midst of us Pref. aff.
בתינו	Our houses Aff.
בלבך	In thy heart Pref. aff.
לתוכחתי	At my reproof Pref. aff.
וחידותם	And their dark sayings Pref. aff.
הסלע	The rock Pref.
רגליהם	Their feet Aff.
בימינה	In her right hand Pref. aff.
נעוריה	Her youth Aff.
וכעץ	And as a tree Pref.
אמרי	My words Aff.
פחדכם	Your fear Aff.
שמך	Thy name Aff.
מנתיבותם	From their paths Pref. aff.
וכבודי	And my glory Pref. aff.
פשעיהם	Their transgressions Aff.
חיי	My life, or lives Aff.
באפך	In thy anger Pref. aff.
כצדקי	According to my righteousness Pref. aff.
וקשתו	And his bow Pref. aff.
בראשו	On his head Pref. aff.
אלהינו	Our God Aff.
מפניך	From thy face Pref. aff.

זכר	Memorial
ישועה	Salvation
צואר	Neck
עין	Eye
עולל	Young child
קול	Voice
אב	Father
אח	Brother
חם	Father-in-law
נפש	Soul
טל	Dew
עמוד	Pillar
בית	House
נפש	Soul
פה	Mouth
אמונה	Truth
יום	Day
אדון	Lord
צורר	Enemy
שמים	Heavens
מוסר	Band
חרון	Hot anger
עם	People
אוצר	Treasure.

זכרם	Their memorial	Aff.
בישועתך	In thy salvation	Pref. aff.
צוארך	Thy neck	Aff.
עיניך	Thine eyes	Aff.
עולליך	Thy little ones	Aff.
קולך	Thy voice	Aff.
לאביך	To thy father	Pref. aff.
אחיו	His brother	Aff.
חמיה	Her father-in-law	Aff
לנפשי	For my soul	Pref. aff.
וכטל	And as dew	Pref.
עמודיה	Her pillars	Aff.
ובביתו	And in his house	Pref. aff.
בנפשו	In his soul	Pref. aff.
בפיו	In his mouth	Pref. aff.
והאמונה	And the truth	Pref.
ובימיו	And in his days	Pref. aff.
אדונינו	Our Lord	Aff.
צורריך	Thine enemies	Aff.
שמיך	Thy heavens	Aff.
מוסרותימו	Their bands	Aff.
ובחרונו	And in his hot anger	Pref. aff.
ולעמך	And to thy people	Pref. aff.
באוצרותיו	In his treasures	Pref. aff.

CHAPTER XI.

Of Verbs.

ALL Verbs pass through the same *forms,* and may be said to have only *one* conjugation, or rather to be *indeclinable.*

The radical word remains unvaried, while the inflection is carried on by *Servile Letters,* some of which perform their office as *abbreviated Pronouns,* prefixed or postfixed to the original word; others as *Characters* of the different forms, and *two* of them, viz. ו and י as *Auxiliaries,* inserted between the radical letters.

The various appearances of Verbs, which, in common grammars, are distinguished by the terms *Modes* and *Voices,* are called by the Jewish grammarians, *Conjugations,* and have received from them the technical names of *Kal, Niphal, Hiphil* and *Hophal,* and *Hithpahel.*

These names of the conjugations are derived from the old theme פעל *operatus est,* which the grammarians employed as the model to represent all verbs, pronouncing the middle letter ע as a strong guttural.

פעל Pahhal
נפעל Niphal
הפעיל Hiphil
הפעל Hophal
התפעל Hithpahel.

All these are the third persons singular masculine of the preterite, in the different conjugations which they denominate.

The word פעל is the *Pure Root,* unburdened with any servile letter, and is, on this account, more commonly named קל Kal, *i. e. Levis.* It represents the active voice, or conveys the simple affirmation of the verb:

פעל He wrought.

Niphal is the passive of Kal, formed by prefixing נ to the radical letters:

נפעל He or it was wrought.

Hiphil, in the active voice, is formed by prefixing ה to the first radical, and inserting י betwixt the second and the third. It signifies, *to cause,* or *command* another to perform the action of the verb:

הפעיל He caused to work. *Operari fecit.*

Hophal is the passive of Hiphil, formed by prefixing ה to the radical letters, and signifies to

be under the influence of the fore-mentioned cause.

הפעל He was caused to work.

Hithpahel bears a near resemblance to the middle voice of the Greeks, is formed by prefixing הת to the radical letters, and commonly signifies to perform the action of the verb to one's self, or to repeat frequently the action.

התפעל He wrought his own work, or wrought frequently.

The letters prefixed to, or inserted between, the radical letters, are named the *Characteristics* of the Conjugations, where they appear.

נ	Characteristic	of Niphal
ה and י		of Hiphil
ה	- -	of Hophal
הת	- -	of Hithpahel.

These technical terms have obtained such long possession in Hebrew grammar, that it would be difficult and perhaps improper, to expel them, or to substitute others in their room.

The chief inconvenience of them is, that they represent only the position or situation of the letters in the different modes or voices, but give no intimation of the *meaning* conveyed by these modes.

The following illustration may be found useful, though the old terms should still be retained.

Kal may be considered as representing the verb in its simple state, and may be named,	*The simple form*
Niphal	*The passive of the simple form*
Hiphil	*The causal form*
Hophal	*The passive of the causal form*
Hithpahel	*The reflex or frequentative form.*

Example of a Verb, with the Signification of its different Forms subjoined.

Simple form	פקד	He visited
Its passive	נפקד	He was visited
Causal form	הפקיד	He caused another to visit
Its passive	הופקד	He was caused to visit
Reflex or frequentative form	התפקד	He visited himself He superintended his own affairs, *or,* He visited frequently.*

* The Masorites, by their points, create other two conjugations, which they name Pihhel and Pyhhal. The first,

The parts of the verb which require particular attention, are Kal, Niphal, and Hiphil.

The principal tenses are, the *past* and the *future*. Sometimes the participle present is made use of to denote present time; the substantive verb being understood or implied in the personal pronoun.

אני פוקד *Ego visitans* אני פועל *Ego operans.*

The substantive verb היה or הוה *fuit,* is seldom introduced as an auxiliary to form compound tenses with participles, as in Greek and Latin, but it often appears by itself.

יש is used in the present tense for *he is,* or *it is,* or *they are,* and with affixes. אש is used in the same manner; and sometimes נהיה is found in Niphal.

active, signifying, as they pretend, to perform the action of the verb *diligently*, the other passive, signifying that the action of the verb is diligently performed. The letters of these conjugations, excepting in their pretended participles, are exactly the same with those of Kal, nay, the same with each other, only pointed in a different manner. Pihhel has Chirek-breve under the first radical, Dagesh-forte in the second, and, below it, Tzere. Pyhhel has Kibbutz under the first radical, Dagesh-forte under the second, and, below it, Patach. What egregious trifling! The noble simplicity of antient Hebrew writers was incompatible with such silly distinctions.

Hebrew verbs have but three moods: The Indicative, Imperative, and Infinitive, which last is called, by grammarians, מקור *the fountain,* from קור *fodit.* The future is often used for the imperative mood, as in the Ten Commandments.

The subjunctive or optative mood is expressed by conjunctions situated before the indicative. Sometimes the future supplies the place of both, or the infinitive with a prefix.

Kal, or the simple form, has two participles, active and passive. The active, termed *Benoni,* is formed by inserting ו after the first radical, as פוקד *visiting.* The passive, or *Pahul,* by inserting ו before the last, as פקוד *visited*; but the ו is often expunged in the text, especially in the participle active, but may be retained in the pronunciation. The other conjugations have also their participles formed by prefixing מ, as מפקיד* in Hiphil, *causing to visit*; מתפקד in Hithpahel, *visiting his own,* or *frequently.* They are all declined as adjectives.

Yod inserted before the last radical, denotes the effect produced by the action of the verb, without reference to time, or denotes only continuance, or establishment. משח *to anoint,* מושח *anointing,* משוח *anointed,* משיח *established in office by anointing.*

* מ in this situation, is denominated *Mem præformans.*

Kal, צדק *to justify, to declare just, free of the crime alleged;* צודק *justifying,* צדוק *justified,* צדיק *an habitually just man.*

All verbs are declined by fragments of the personal pronouns, prefixed or postfixed to the radical letters. These fragments are postfixed in the præter tense of the indicative, and in the imperative mood; prefixed in most of the persons of the future tense, though, in some of them, they are both prefixed and postfixed.

It is remarkable that, in the past tense, the verb or action is set before the person, as למדתי *Didici ego, learn did I;* where למד is the root or body of the verb *To learn,* תי is the sign of the *Person,* from אנתי or אני *ego.* But, in the future tense, the verb or root is set after the person, as, אלמוד *I will learn,* where א is *ego,* from אני the former part of the pronoun being generally prefixed, and the latter affixed to the verb.

Fragments of Pronouns postfixed in the Indicative.

Singular.

3d Pers.	ה *She*	
2d Pers.	ת *Thou*	M. & F.
1st Pers.	תי *I.*	

Plural.

3d Pers.	ו	*They*	
2d Pers.	תם	*Ye*	M.
2d Pers.	תן	*Ye*	F.
1st Pers.	נו	*We.*	

These letters התימון may be called the *étimun* personal postfixes of the preterite.

In the imperative the postfixes are,

2d Pers. sing. F. י

2d Pers. plur. M. ו

2d Pers. plur. F. נה with ו sometimes inserted after the middle radical.

These letters יונה may be called the *Iunê* personal postfixes of the imperative.

The prefixed and postfixed pronouns of the future are,

Singular.

3d Pers.	M.	י	*He*	Pref.
	F.	ת	*She*	Pref.
2d Pers.	M.	ת	*Thou*	Pref.
	F.	ת	*Thou*	Pref. and י post.
1st. Pers.		א	*I.*	Pref.

Plural.

3d Pers.	M.	י Pref.	ו	Post.	*They*
	F.	ת Pref.	נה	Post.	*They*
2d Pers.	M.	ת Pref.	ו	Post.	*Ye*
	F.	ת Pref.	נה	Post.	*Ye*
1st Pers.		נ Pref.			*We.*

Hence it appears, that the prefixes of the future are the letters יתאן *Itan*, and the postfixes the letters יונה *Iunê*, the same with the postfixes of the imperative formerly mentioned.

The whole inflection of verbs is carried on by the assistance of *SEVEN Letters*, אתומינה

Sometimes י and ה are added, merely to soften the sound. When employed for this purpose, they are named *Paragogical.*

The letters א ה ו י may be substituted for each other. י is often changed into ו and ה into א or י.*

ה as a prefix or characteristic in verbs, and נ characteristic of the passive Niphal, are generally superseded by the personal prefixes of the future of Niphal and Hiphil. ו and י frequently undergo the same fate.

Verbs are *Perfect* or *Defective.* Perfect, when they retain all their radical letters, through every mood and form: Defective, not by wanting any part of the verb, but by rejecting one or more radical letters, in some of their parts.

פקד *He visited,* is a perfect verb; ישב *He sat or dwelt,* is defective; because, in the imperative, infinitive, and future Kal, it loses י radical, and is abbreviated. גלה *He revealed,* in like manner,

* *Regula.* Literæ ejusdem organi facile inter se commutantur.

loses, in some persons, ה final, or has its place supplied by י or ו, into which it is commuted.

In the language of Jewish grammarians, the radical letters are numbered from the theme פעל; פ first, ע second, ל third radical.

Verbs defective in י and נ first radicals, are said to be defective in *Pe Yod*, and *Pe Nun*. Those that double the second or middle radical, are said to be verbs, *Duplicantia sive geminantia Ain*, as סבב *He encircled*. Those defective in the third radical ה are said to be defective in *Lamed He*.

Let an example of a perfect verb be פקד *He visited*, which is thus inflected:

Kal. *The Indicative Active. Past Time.*

Singular.

3d Pers.	פקד	He visited
	פקדה	She visited
	פקדת	Thou visitedst
	פקדתי	I visited.

Plural.

	פקדו	They visited
	פקדתם	Ye visited M.
	פקדתן	Ye visited F.
	פקדנו	We visited

Participle Present. Benoni.

Singular.

פוקד Visiting M.
פוקדה or פוקדת Visiting F.

Plural.

פוקדים Visiting M.
פוקדות Visiting F.

Or without the ו after the first radical.

Participle Preterite. Pahul.

Singular.

פקוד Visitatus, visited M.
פקודה Visitata, visited F.

Plural.

פקודים Visitati, visited M.
פקודות Visitatæ, visited F.

Infinitive.

פקד or פקוד To visit.

Imperative.

פקד or פקוד Visit thou M.
פקדי Visit thou F.
פקדו Visit ye M.
פקודנה Visit ye F.

Future.

Singular.

יפקוד	He shall visit	
תפקוד	She shall visit	
תפקוד	Thou shalt visit	M.
תפקדי	Thou shalt visit	F.
אפקוד	I shall visit.	

Plural.

יפקדו	They shall visit	M.
תפקודנה	They shall visit	F.
תפקדו	Ye shall visit	M.
תפקודנה	Ye shall visit	F.
נפקוד	We shall visit.	

The future is formed from the infinitive by the addition of the prefixes and postfixes, and generally by the insertion of ו after the middle radical; but ו is not admitted into some persons, viz. the second person singular feminine, and the third and second persons plural masculine. Very often, in writing, ו medial of the other persons is omitted, but may be supplied in reading, as in the participle present.

The characteristic letters that form Niphal, or the passive voice, are נ prefixed to the root, in the preterite and participle; and ה prefixed to the infinitive and imperative.

But, from these last, נ is expelled by ה, and both ה and נ are expelled from all the persons of the future Niphal, by the pronominal serviles: For it is a rule universally observed, *That the letter characteristical of the tense excludes the letter characteristical of the conjugation.*

This expulsion of the characteristic letters occasions an abbreviation or contraction of the verb, wherever it takes place.

The contraction is, indeed, attended with one unfavourable circumstance, that several persons in the future tense passive, coincide with corresponding persons in the same tense active; but such coincidence, and variety of signification, occur in the words of most languages, without producing that confusion which, at first, we are apt to suspect.

The following instances will clearly shew that ambiguities are frequent, and occasion but little embarrassment.

Legit, may either be the third person singular of the present or of the preterite tense.

Legimus, is either the first person plural of the present or preterite.

Legere. if we regard only the letters, may be either the present of the infinitive, the third person plural of the preterite active, the second person singular of the present, or the same person of the future passive.

Prodite, may be either the second person plural of the imperative of *Prodo,* or of *Prodeo,* or the vocative singular of *Proditus.*

Capite, may be either the ablative singular of *Caput,* or the second person plural of the imperative of *Capio.*

Domini, may either be the genitive singular, or the nominative or vocative plural of *Dominus.*

Masculine Latin nouns of the fourth declension have *six* cases alike; three in the singular and three in the plural.

The dative and ablative plural are alike in all the five declensions.

The nominative, accusative, and vocative, of all neuter nouns are the same. These cases, in neuter plurals, both in Greek and Latin, terminate in the same letter, viz. in *a.*

Τυψη, may be either the third person singular of the subjunctive, first aorist active, the second person singular of the first future indicative middle voice, or the second person singular of the subjunctive, first aorist of the same voice.

The second and the third persons dual of the present indicative active, in all conjugations and voices, are the same.

Τυπτουσι, is either the third person plural of the present of the indicative active, or the dative masculine plural of the participle present active, or the dative neuter plural of the same participle.

I cut, I read, denote either the present or the past time.

The past tense, and the participle perfect of the most part of English verbs, coincide.

Few persons of verbs are marked by terminations; and adjectives have no distinction of gender or number.

Labour, Temper, Love, Trouble, and many similar words, may be either nouns or verbs.

The word *Post* may signify *an office, a station, a letter carrier, part of the defence of a garrison, a pillar.*

Would it not appear very fantastical to invent points to distinguish these different significations? Or, are they liable to be mistaken or misunderstood?

Niphal. *Passive Voice.*

Preterite.

Singular.

Fem.	Masc.		
נפקדה	נפקד	3	He was visited.
	נפקדת	2	
	נפקדתי	1	

Plural.

Fem.	Masc.	
	נפקדו	3
נפקדתן	נפקדתם	2
	נפקדנו	1

Participle.

Plural.	Singular.	
נפקדים	נפקד	M.
נפקדות	נפקדה / נפקדת	F.

Infinitive.

הפקד To be visited.

Imperative.

Plural.	Singular.	
הפקדו	הפקד	M.*
הפקדנה	הפקדי	F.

Future.

Singular.

Fem.	Masc.	
תפקד	יפקד	3†
תפקדי	תפקד	2
	אפקד	1

Plural.

תפקדנה	יפקד	3
תפקדנה	תפקדו	2
	נפקד	1

* Contracted for הנפקד &c.

† Contracted for יהנפקד &c.

Causal Form. Hiphil. *To cause to visit.*

Preterite.

Singular.

Fem.	Masc.	
הפקידה	הפקיד	3
	הפקדת	2
	הפקדתי	1

Plural.

	הפקידו	3
הפקדתן	הפקדתם	2
	הפקדנו	1

Participle.

Plural.	Singular.	
מפקידים	מפקיד	M.
מפקידות	מפקידה / מפקדת	F.

Infinitive.

הפקיד or הפקד

Imperative.

Plural.	Singular.	
הפקידו	הפקד	M.
הפקדנה	הפקידי	F.

Future.

Singular.

Fem.	Masc.	
תפקיד	יפקיד	3
תפקידי	תפקיד	2
	אפקיד	1

Plural.

תפקדנה	יפקידו	3
תפקדנה	תפקידו	2
	נפקיד	1

Hophal, the passive, is the same, in every respect, with Hiphil, only י medial is not inserted.

This conjugation is not much in use.

The characteristic serviles of Hiphil are ה before the first, and י before the third radical.

The characteristic of Hophal is ה before the first radical.

Reflex, or Frequentative Form. Hithpahel.
Vox Media.

Preterite.

Singular.

Fem.	Masc.	
התפקדה	התפקד	3
	התפקדת	2
	התפקדתי	1

Plural.

3	התפקדו	
2	התפקדתם	התפקדתן
1	התפקדנו	

Participle.

	Singular.	Plural.
M.	מתפקד	מתפקדים
F.	מתפקדה, מתפקדת	מתפקדות

Infinitive.

התפקד

Imperative.

	Singular.	Plural.
M.	התפקד	התפקדו
F.	התפקדי	התפקדנה

Future.

Singular.

	Masc.	Fem.
3	יתפקד	תתפקד
2	תתפקד	תתפקדי
1	אתפקד	

Plural.

3	יתפקדו	תתפקדנה
2	תתפקדו	תתפקדנה
1	נתפקד	

The characteristic of Hithpahel is the syllable הת prefixed to the radical letters. The ה is sometimes rejected, according to the Rule, page 146, parag. 5.

CHAPTER XII.

Observations on the Servile Letters in Verbs, and the use of the Infinitive as a Substantive Noun or Gerund.

FROM the consideration of the preceding examples, it will be easy to form a judgment of the nature and use of the servile letters, which were mentioned in the beginning of Chapter XI. They are divided into the following classes.

1. Serviles, additional or final, subjoined to the root הַתִּימוֹן

2. ——— Inserted in the root, ו and י

3. ——— Prefixed, or put before the root, יתאן with ה in Hithpahel, and מ participial.

4. ——— Characteristic of the different forms, Niphal, Hiphil, Hophal, and Hithpahel, הת י ה נ These, however, particularly נ and ה initial, are commonly ejected by the prefixed serviles.

The servile letters in verbs, to which the genius of the language gives the preference, and on which the learner should bestow the greatest attention, are those employed to represent the personal pronouns, and have already been named *Pronominal Serviles.*

The inserted or medial letters, ו and י even though the last be characteristical, are treated with more indifference, and frequently excluded in flexion.

נ and ה though characteristic of *four* forms, are sometimes deprived of their places in these forms, by the pronominal serviles, and the participial מ

But it ought to be remembered, that, of the characteristics of Niphal, נ remains immoveable in the preterite and participle, and ה in the infinitive and imperative, though both disappear in the future.

ה the prefixed characteristic of Hiphil, retains its place in the preterite, infinitive, and imperative, but disappears in the participle and future.

ה in Hophal, stands as characteristic of the preterite and infinitive, but is excluded both from the participle and the future.

The prefixed syllable הת keeps its place as characteristical of the preterite, infinitive, and imperative of Hithpahel; but the ה of this syllable is ejected from the participle by מ, and from the future by the pronominal serviles. ת only remains as the characteristic of the whole form.

These observations are applicable to all verbs, whether perfect or defective, and mark an uniformity in their flexion which will enable the learner easily to retain them in his memory.

The *Infinitive Mood,* often admits the prefixes of the nouns, as if it were a substantive, nearly in the same manner as the infinitives of Greek verbs assume the article before them, or as those of Latin verbs admit of adjectives in the neuter gender.

Το λεγειν, ἐν τῳ γραφειν, τυ ποιησαι.

Scire tuum.

Infinitive.

פקוד Visitare

With the prefixes.

לפקוד Visitatum, ad visitandum, ut visitaret
בפקוד In visitando
מפקוד A visitando
כפקוד Quasi visitabat, visitaret.

Sometimes it is converted into a feminine substantive, by the addition of ת, especially in verbs defective in the first radical.

ישב *Sedit, habitavit.* Infinitive Kal שב or שבת to sit.

שבת To sit
לשבת To sit
בשבת In sitting
משבת From sitting
כשבת As sitting.

Verbs ending in ה change ה into ו before ת.

גלה to reveal, גלות to reveal, לגלות for revealing.

The infinitive, in this manner, possesses all the properties of a substantive, may be put *in statu regiminis,* and may even assume the affixes.

ושבתי בבית יהוה לארך ימים :

And my seat (abode) shall be in the House of Jehovah for length of days.

בברחו מפני אבשלום בנו :

In his flying (when he fled) from the face of Absalom his son.

ליום קומי In the day of my rising up.

CHAPTER XIII.

Of Defective Verbs, particularly such as, in Flexion, lose the first Radical.

THE greatest number of defective verbs consist of such as have either נ or י for their first radical.

The chief difference between these verbs, and those honoured with the name of perfect, consists in extirpating the first radical from the infinitive, imperative, and future of Kal. The addition of ת to the infinitive is taken notice of in the former chapter.

In verbs defective in *Nun* first radical, the Nun suffers an elision through the whole of Niphal, Hiphil, and Hophal. The intention was probably to avoid the harsh sound which the conjunction of two Nuns, or of Nun with another consonant, might produce. The preterite, and both participles in Kal, imitate the form of perfect verbs already exhibited.

Kal.

נגש נגשה 3 He approached.

נגשת 2

&c. נגשתי 1

Participle. Benoni.

נוגש

Participle. Pahul.

נגוש

The Defective Parts.

Infinitive.

גש or גשת

Imperative.

M. גש גשו

F. גשי גשנה

Future.

3 יגש תגש

2 תגש תגשי

1 אגש

3 יגשו תגשנה

2 תגשו תגשנה

1 נגש

Niphal, or the passive voice of these verbs, coincides in many parts with the active, because נ characteristical of Niphal, ejects נ the first radical, to soften the sound. Both נ characteristic and ה are ejected in their turn, by the personal or pronominal letters.

Specimen of what Niphal would be in its natural State.

ננגש נגגשה Preter.
הנגגש Infin.

Future.

יהנגגש תהנגגש 3d pers. sing.
נהנגגש 1st pers. plur.

Niphal in its contracted State, commonly used.

3 נגש נגשה
הנגש Infin.

Future.

3 יגגש תגגש
2 תגגש תגגשי
1 אגגש &c.

נ first radical totally disappears in the forms Hiphil and Hophal.

Hiphil.	Hophal.
הגיש הגישה	הגש הגשה
הגשת	הגשת
&c. הגשתי	&c. הגשתי
Part Pres.	*Part. Preter.*
מגיש	מגש
Infinitive.	*Infinitive.*
הגיש or הגש	הגש

Imperative. *Caret.*

הגש הגישו M.
הגישי הגשנה F.

Future.		*Future.*	
יגיש תגיש	3	יגש תגש	3
תגיש תגישי	2	תגש תגשי	2
אגיש &c.	1	אגש &c.	1

Hithpahel.

התנגש

Declined regularly.

Verbs which have י for their first radical, exclude it from the infinitive, imperative, and future of Kal, in the same manner as נ is excluded from the contracted parts of the verbs just now described. They also undergo some other alterations. For instance, they change י of Kal into ו after נ characteristic of Niphal, and retain the ו in all the tenses. ו also continues as the substitute of י through both the forms Hiphil and Hophal; and the latter is distinguished from the former by the absence only of י before the last radical.

The preterite and participles in Kal, of verbs defective in י when first radical, imitate the form of perfect verbs.

Preterite. Kal.

Singular.

Fem.	Masc.	
ישבה	ישב 3	He sat, or dwelt.
	ישבת 2	
	ישבתי 1	

Plural.

	ישבו 3	
ישבתן	ישבתם 2	
	ישבנו 1	

Participle. Benoni.

יושב

Participle. Pahul.

ישוב

The defective or abbreviated Parts.

Infinitive.

שב or שבת

Imperative.

Plural.	Singular.	
שבו	שב	M.
שבנה	שבי	F.

Future.

Singular.

Fem.	Masc.	
תשב	ישב	3
תשבי	תשב	2
	אשב	1

Plural.

Fem.	Masc.	
תשבנה	ישבו	3
תשבנה	תשבו	2
	נשב	1

Niphal.

Singular.

נושבה	נושב	3
	נושבת	2
	נושבתי	1

Plural.

	נושבו	3
נושבתן	נושבתם	2
	נושבנו	1

Participle Present.

נושב

Infinitive.

הושב

Imperative.

Plural.	Singular.	
הושבו	הושב	M.
הושבנה	הושבי	F.

Future.

Singular.

Fem.	Masc.	
תושב	יושב	3
תושבי	תושב	2
	אושב	1

Plural.

תושבנה	יושבו	3
תושבנה	תושבו	2
	נושב	1

Hiphil.

הושיבה	הושיב
	&c. הושבת

Participle Present.

מושיב

Infinitive.

הושיב or הושב

Imperative.

הושיבו	הושב
הושבנה	הושיבי

Future.

&c. תישוב	יושיב

Hophal is the same with Hiphil, except that it is deficient in י before the third radical.

Hithpahel is regularly inflected.

&c. התישבה התישב

יסר *to chastise,* or *to instruct,* ידע *to know,* and יכח *to reprove* or *confute,* change י into ו after הת

התוסר
התודע
התוכח

CHAPTER XIV.

Of Verbs which have some Peculiarities in their Middle Radical.

THERE are two sets of verbs in Hebrew, which nearly resemble each other in flexion, though, from their arrangement in common lexicons and grammars, they appear very different, and exceedingly irregular. The one set consists of verbs which double the second, or middle radical, as סבב *to go round,* רנן *to sing,* שדד *to destroy.** The other, of verbs which have ו for their middle radical, as קום *to rise,* כון *to prepare, to establish,* סור *to go back,* רוץ *to run.*†

These last verbs are commonly thought to have their roots in the infinitive, as here expressed, while all other Hebrew verbs have their roots in the third person preterite of Kal. But, if the reader attend to the following instances of similarity between verbs that double the second radical, and such as are said to have ו for their middle radical, he will probably be of opinion, that the third person preterite of Kal, in these

* Verba geminantia *Ain.*

† Verba defectiva, sive quiescentia, in *Ain Vau.*

last, ought also to be reckoned the root, as well as in other verbs, and that the י is inserted in the infinitive, according to the common analogy of the language.

The circumstances in which these two kinds of verbs resemble each other are,

1. They both seem to have a double Kal, the one full, the other contracted.

Full.	Contracted.
סובב or סבב	סב
קומם or קמם	קם

2. In several parts of their flexion, both of them insert ו before the pronominal serviles, particularly before ת*

Kal.	Hiphil.
סב סבה	הקים הקימה
סבות	הקימות
סבותי	הקימותי

3. In the enlarged or full form of Kal, they resemble each other through the whole flexion; in the contracted form they resemble each other in the infinitive, imperative, and future. In Hiphil and Hophal, they differ very little, and in Hithpahel not at all; so that, on the whole,

* ו in this situation has obtained the name of *Vau euphonicum*, because it softens the sound.

they may be considered as belonging to one class, capable of being easily reduced to the general analogy.

Had proper attention been paid to the resemblance of these verbs, and had their roots been stated in lexicons, as in the preterite Kal, either full or contracted, much superfluous trouble might have been spared; for, in this case, the searcher would have had letters to guide him in his investigation of the root: but, on the present plan, he is obliged to have recourse to conjectures which often disappoint his hopes.

Example of the enlarged Form of Kal in the Verbs above described.

They commonly assume ו after the first radical, as the participle present of perfect verbs, and are regularly inflected.

קומם קוממה	סובב סובבה
&c. קוממת	&c. סובבת

Participle. Benoni.

קומם	*סובב

* Sometimes מ is prefixed, מסובב
מקומם

Participle. Pahul.

——— סבוב

Infinitive.

קומם סובב

Future.

יקומם יסובב

Example of the Contracted Form.

3	קם קמה	סב סבה
2	קמת	סבות
1	קמתי	סבותי
3	קמו	סבו
2	קמתם קמתן	סבותם סבותן
1	קמנו	סבונו

Participle. Benoni.

——— קם

Participle. Pahul.

——— קום

Infinitive.

סוב קום

Future.

יסוב תסוב יקום תקום

Niphal, in both, appears only in the contracted form.

Preterite.

נקום נקומה	נסב נסבה
נקומות	נסבות

Infinitive.

הקום	הסוב

Future.

יקום תקום	יסב תסב

Hiphil is also contracted.

Preterite.

הקים הקימה	הסב הסבה
הקימות	הסבות

Participle.

מקים	מסב

Hophal assumes ו between the prefixed serviles and the root.

Preterite.

הוקם	הוסב

Future.

3 יוקם	יוסב
2 תוקם	תוסב
1 אוקם	אוסב

Yet this Vau is sometimes omitted.

In Hithpahel of these verbs, הת is prefixed to the enlarged form, as,

התקומם	התסובב

But, when the first letter of any verb is ס or ש, these letters exchange places with ת in the syllable הת of Hithpahel, because it would appear that the antient Hebrews could not easily pronounce the sibilant sound of ס or ש after ת. Instead of התסובב they read הסתובב; instead of התשבר they read השתבר from שבר *to break.*

קם is sometimes sounded with the letters א and י inserted between the radicals, קים קאם. This last form is frequent in Chaldaic and Rabbinical writings.

Several Hebrew verbs have י for their middle radical, as,

איב To be an enemy
חיה To live
ריע To ring, or express joy by noise
ריח To breathe, *odorari, olfacere.*

Several nouns also, which seem to be primitive words, have י for their middle radical, as,

ליש	An old lion	זית	An olive
יין	Wine	בית	A house
תיש	A he-goat	קיר	A wall
קין	A spear	סיר	A thorn.
ליל	Night		

CHAPTER XV.

*Of Verbs which have ה for their last Radical.**

THE knowledge of these verbs will be easily acquired, by attending to the following circumstances which mark their character.

ה their last radical, is sometimes changed into ת, sometimes into י, and sometimes altogether expelled before the pronominal serviles.

Niphal differs in nothing from Kal, except that it assumes נ before the first radical in the preterite and participle Benoni, and ה before the infinitive and imperative.

The preterite, infinitive, and imperative of Hiphil, are formed by prefixing ה to the corresponding parts of Kal. מ prefixed to the radical letters forms the participle both of Hiphil and Hophal, which agree in all their parts.

A specimen of Kal will be sufficient to give a clear idea of the whole verb.

* They are commonly named quiescent in *Lamed He.*

Preterite. Kal.

Singular.

Fem.	Masc.		
גלתה	גלה*	3	He revealed.
	גלית	2	
	גליתי	1	

Plural.

	גלו	3
גליתן	גליתם	2
	גלינו	1

Participle. Benoni.

Plural.	Singular.	
גולים	גולה	M.
גולות	גולה	F.

Participle. Pahul.

גלויים	גלוי	M.
גלויות	גלויה	F.

Infinitive.

גלות	גלה

* Its significations are commonly stated thus, גלה *revelavit, migravit, abductus fuit in captivitatem, vel exilium.*

Future.

Singular.

Fem.	Masc.
תגלה	3 יגלה
תגלי	2 תגלה
	1 אגלה

Plural.

תגלינה	3 יגלו
תגלינה	2 תגלו
	1 נגלה

Niphal.	Hiphil.	Hophal.
נגלה Pret.	הגלה	הגלה
נגלה Part.	מגלה	מגלה

Hithpahel.

התגלה Pret.

מתגלה Part.

The substantive verb היה or הוה *fuit,* is inflected in the same manner with גלה or the other verbs defective in ה. From היה is derived יהוה the peculiar name of the true God among the Jews. יהוה HE WHO EXISTS, ὁ ων.

The following passage from the book of Exodus* contains a description of this exalted title.

* Chap. iii. 14.

14 ויאמר אלהים אל משה אהיה אשר אהיה
ויאמר כה תאמר לבני ישראל אהיה שלחני
אליכם :

15 ויאמר עוד אלהים אל משה כה תאמר אל
בני ישראל יהוה אלהי אבותיכם אלהי אברהם
אלהי יצחק ואלהי יעקב שלחני אליכם זה שמי
לעלם וזה זכרי לדור דור :

The name *Jehovah*, in the original, is expressive of the self-existence, independence, and eternity of God. It has been said, and perhaps justly, that its full meaning and energy cannot be conveyed by a single term in any language. The Seventy render it by Κυριος, which is more properly a translation of אדני *Dominus*. Our translators commonly render it by the word LORD. It appears that, even in the time of Josephus, the custom had obtained, which still prevails among the Jews, not to pronounce the name יהוה from a reverence which seems to savour of superstition. "God revealed to Moses," says that historian, "his proper and peculiar title, never before made "known to men, which it is not lawful for me to "mention."*

* As the passage is curious, the reader may perhaps wish to peruse it in the original.

Μωυσης δε ουκ εχων απιστειν οις επηγγελετο το θειον θεατης γε τοιουτων βεβαιωματων και ακροατης γενομενος ευξαμενος αυτῳ και

Speaking of the legislators of different countries, Diodorus Siculus remarks, "That Moses "affirmed he had received the laws which he "established among the Jews, from the God "whose name was IAO." We can scarcely entertain a doubt that this was a particular mode of pronouncing the word יהוה.*

πειραθηναι ταυτης της δυναμεως εν Αιγυπτῳ δεηθεις, ηντιβολει μηδε ονοματος αυτῳ γνωσιν τε ιδιε φθονησαι, φωνης δ' αυτῳ μετεσχηκοτι και οψεως ετι και την προσηγοριαν ειπειν ινα θυων εξ ονοματος αυτον παρειναι τοις ιερειοις παρακαλῃ. και ὁ Θεος αυτῳ σημαινει την αυτε προσηγοριαν ε προτερον εις ανθρωπης παρελθεσαν, περι ἧς ε μοι θεμις ειπειν. JOSEPHUS, Antiq. Jud. Vol. I. p. 106. *Ed. Havercamp.* 1762.

TRANSLATION:

"As it was impossible for Moses to disbelieve the pro-"mises which the Deity had made to him, after having seen "and heard so many confirmations of them, he earnestly "entreated that he might be allowed to exercise miraculous "powers in Egypt, and, above all, that God would make "a discovery to him of his proper name and peculiar desig-"nation, that, during the rites of sacrifice, he might "address him in due form; and accordingly God did mani-"fest to him his distinguishing title, which had never before "reached the ear of man, and which it is not lawful for me "to utter."

* Παρα μεν γαρ Αιμασποις Ζαθραυστην ιστορησι τον αγαθον Δαιμονα προσποιησασθαι τους νομους αυτῳ διδοναι παρα δε τοις ονομαζομενοις Γεταις Ζαμολξιν ὡσαυτως την κοινην Εστιαν, παρα δε

Verbs which terminate in א as their last radical, named by the Masorites *quiescent in Lamed Aleph,* are complete and perfect in every respect, and are inflected in a manner exactly similar to פקד so that they require no separate illustration.

Examples.

ברא	To create	צמא	To be thirsty
שנא	To hate	טמא	To be impure
מלא	To be full	מצא	To find.

τοις Ιεδαιοις Μωσην τον Ιαω επικαλουμενον Θεον. DIODORUS SICULUS, *Edit. Rhodomani Hanoviæ*, 1604. p. 48. c.

TRANSLATION:

"The claims to inspiration are innumerable: for histo-
"rians inform us, that Zathraustes, among the Arimas-
"pians, pretended that the Good Demon gave him his laws.
"Zamolxis, among the Getæ, affirmed that the *Common* or
"*Universal Vesta* inspired him with legislative powers:
"and Moses, the law-giver of the Jews, recommended his
"institutions as the revelations of the God IAO."

Vide *Orationem Ludovici Capelli de Nomine* Jehovah, *calcem libri de arcano punct. revelato, et in appendice ad Criticam Sacram.*

CHAPTER XVI.

Explanation of Irregularities that take place in the Flexion of some Verbs.

FROM שחה *to bow down,* is formed with ו inserted after the middle radical התשחוה, per metathesin, השתחוה *to bow down one's self in worship,* a verb frequently used in the Psalms.

Some few retain ה in declining, as,

גבה *Gibbus,* to be protuberant, high.
גבהה *Gibba.*

Common Form.

גבה
גבתה

Verbs ending in נ sometimes expunge it before a Nun servile, as תאמנה for תאנמנה Fem. *They shall be supported or made firm,* from אמן *fidelis, firmus, credidit.*

So verbs in ת often lose it before ת servile.

כרתי for כרתתי I cut
מתי for מתתי I die.

Two letters of the same kind are seldom placed together. Serviles expel serviles, whether of the same or of a different class.

Some verbs are doubly defective, chiefly such as have י or נ for their first radical, and ה for their last.

תגיון 2d per. plur. masc. fut. from יגה *to afflict.* ן paragogical.

הודינו 1st per. plur. masc. pret. Hiphil, from ידה *to cast down.* Hiphil, הודה *to confess.*

יט 3d per. sing. masc. fut. Kal, from נטה *to extend,* יט contracted for ינטה

אך 1st per. sing. fut. Kal, from נכה *to smite,* אך softened for אנכה

The verb נתן *to give,* is doubly defective, and in a peculiar manner; for it not only loses its first נ as נסך *to pour,* and other verbs defective in *Pe Nun,* and its last before another נ as אמן but it also loses its final נ before the servile ת as נתתי for נתנתי *I gave,* נתתם for נתנתם *ye gave,* and has its infinitive in תת *to give,* for תנת which sometimes is thought to assume ה paragogical instead of ת and appear תנה *dare.* תנה in the 8th Psalm, which has much perplexed the critics, by their taking it for the infinitive, is probably a contraction for תתנה 2d person singular masculine future Kal, with ה paragogical. תתנה תתן יתן *contracté* תנה rejecting either the first or the second ת.

CHAPTER XVII.

Of the Verbal Affixes.

IT was formerly observed, that the possessive pronouns are subjoined to nouns, under the name of *Affixes*. The personal pronouns are subjoined to verbs in the same manner, and will require some exemplification to render them familiar.

A Verb with its Affixes.

He visited.

ני	פקד	Me
נו		Us
ך		Thee
כם		You M.
כן		You F.
ו		Him
הו		Him
ם		Them, *eos*
מו		Them, *eos*
ה		Her
ן		Them, *eas*.

ה of the third person singular feminine is changed into ת before the affixes, in the same manner as ה feminine of nouns. Analogous to the same rule, ת of the second person singular feminine, assumes י before the affixes.

פקדה	She visited.
פקדת ני	Me
נו	Us
ך	Thee
כם &c.	You
as above.	

פקדת	Thou didst visit F.
פקדתיני	Me F.
נו	Us
הו &c.	Him

In the second persons plural masculine and feminine of Kal, פקדתם פקדתן the ם and ן final are ejected, and their place is supplied by ו inserted before the affixes.

	Ye visited.
פקדתוני	Me
נו	Us
הו	Him
ם	Them, *eos*
ן	Them, *eas*
ה	Her.

נו for *him,* and נה for *her*, are generally affixed to the future, from which the inserted *Vau* is expelled by the affixes. נ seems to be inserted or added, to give the voice a resting place, and avoid *hiatus vocalium.*

The adding of the syllable *on* to the end of words, is a practice frequent among Arabic writers; and,—in Greek, the letter ν is subjoined to words terminating in a vowel, when the next word begins with one, as,

τυπτεσιν αυτες
βασιλευσιν αγαθοις.

יפקוד	He shall visit
יפקדן	With ן paragogical
יפקדנהו	He shall visit him
יפקדנו	Contracté
יפקדה / יפקדנה	He will visit her.

נ is sometimes inserted before ך *thee,* ישאונך *they shall bear or carry thee,* from נשא *tulit,* a verb defective in *Pe Nun.*

Examples of Verbs with their Pronominal Affixes.

שם	To place, to put
שמתו	Thou hast put him
רמה	To deceive

רמיתיני	Thou (fem.) hast deceived me
ראה	To see
ראיתיו	I have seen him
יסר	To instruct
יסרתו	She instructed him
מצא	To find
מצאתם	She found them
נטה	To incline
הטתו	She inclined him
כתב	To write
כתבתם	Thou hast written them
קלל	To despise
הקלתני	Thou hast despised me
נתן	To give
נתתיהו	Thou (fem.) hast given him
נשא	To lift up, to bear
נשאתים	Thou (fem.) hast borne them
ארר	To curse
ארותיה	I have cursed her
עזב	To forsake
עזבוני	They have forsaken me
עלה	To go up
העליתונו	Ye have brought us up, caused us to ascend
שכח	To forget
שכחנוך	We have forgotten thee
מת	To die
תמיתנו	It (fem.) shall kill him

נתן	To give
תנהו	Give him
לקח	To take
קחנו	Take him
חנן	To shew favour
חנני	Have mercy upon me
שאל	To see, to ask
שאלוני	Ask ye me
רדף	To pursue
ירדפו	He will pursue him
זמר	To sing
יזמרך	He will sing of thee
סבב	To go round
יסובבנהו	He will lead him about
שדד	To destroy
ישדם	He will destroy them
חבק	To embrace
תחבקני	She will embrace me
ינה	To oppress
נינם	Let us oppress them
מצא	To find
ימצאונה	They shall find her
קרא	To cry
יקראונני	They shall call upon me
ראה	To see
יראוני	They shall see me
ברח	To flee

בברחו When he fled, in his flying, *p.**
רדף To pursue
לרדפך To pursue thee, *p.*
פתח To open
בפתחי When I open, at my opening, *p.*
מאס To despise
מאסם To despise them
בקש To seek
לבקשך To seek thee, *p.*
נגש To approach
בגשתם When they drew near, *p.*
חמם To be hot
בחמם When they grew hot, *p.*
קם To rise
קמיך They that rise up against thee
ילד To bear
בלדתה When she brought forth, *p.*
בנה To build
בבנותך When thou buildest, in thy building, *p.*
כן To prepare
בהכינו When he prepared, in his preparation, *p.*
רמה To deceive
לרמותני To deceive me, *p.*
מל To circumcise

* Those marked with *p.* have Prefixes as well as Affixes.

בהמלו When he was circumcised, *p.*
זרה To disperse
בהזרותיכם When ye shall be dispersed
קרא To cry, to call
קראיו They that call upon him
עשה To do
עשיהם They that do them
יעץ To advise
יועצתו She that counselled him
הרג To slay
הרוגיו His slain, those slain by him
קרא To call
קרואיה Her guests. *Litt.* Those invited by her
ענה To afflict
מעניך They that afflict thee
ראה To see
ראי They that see me.

CHAPTER XVIII.

Of Derivative Nouns.

NOUNS are derived or formed from verbs in five different ways.

1. By abstraction of radical letters
2. By commutation of radical letters
3. By prefixion
4. By insertion } of serviles.
5. By addition

By radical, in the above division, is not meant any of the *eleven* letters which properly deserve that title, because none of them ever desert their station in the verb, or in the noun derived from it, but such letters only as become occasionally radical, though they generally belong to the class of serviles.

Nouns which are formed by the prefixion or addition of serviles, have received the technical name of *Heëmantic,* because the letters which compose the word האמנתי *credidi,* are employed in their formation. The letter ו however, ought to have been added to the number, as contributing its service to the same work; and then

with pleasure we should have observed the same *seven* letters, which carry on the whole inflection of verbs, acting in another capacity, reducing verbs to nouns, and amassing a vast store of words from a stock seemingly narrow and circumscribed.

Heemantic Nouns placed below the Verbs whence they are derived.

1. Such as are formed from verbs by the abstraction of radical letters, ה final being sometimes added.

ידע	To know
דעה דע	Knowledge
יחם	To be hot
חמה חם	Heat
ילד	To beget
לדה	A birth
ינח	To pledge
נחה	A deposit
יעד	To fix a place or time
עדה	A congregation, a meeting at stated times
יעץ	To consult, to advise
עצה	A counsel
נסע	To go
סעה	A going out

נשא To carry, to lift up
שאת שיא Elevation
צוה To command
צו A precept

מ one of the Heëmantic letters, is sometimes prefixed.

נשא To carry
משא A load, mass
נפח To blow
מפח פח Blowing, bellows.

2. Such as are formed by commutation of radicals, ה into י.

ענה To afflict
עני Afflicted, affliction
בכה To weep
בכי Weeping
פרה To bring forth fruit
פרי Fruit
יפה To be beautiful
יפי Beauty.

Nouns formed from Verbs, by the prefixing or postfixing of Servile Letters.

א Prefixed.

צבע To paint
אצבע A finger

זרח To rise, to spring up
אזרח A native, indigena
כזב To lie, to deceive
אכזב A liar, a deceitful man
שכל To prosper
אשכל A bunch of grapes.

מ Prefixed

עדן To feel delight
מעדן A dainty or delicacy
קהל To gather
מקהל A congregation
כאב To be grieved
מכאב Grief
חשך To be dark
מחשך Darkness
שגב To be high
משגב A tower
לאך To carry a message
מלאך A messenger, an angel
שפט To judge
משפט Judgment
בחר To choose
מבחר A chosen thing
קנה To possess
מקנה A possession
עשה To make
מעשה A work

בטח To trust
מבטח Hope, confidence
שמר To keep
משמר A watch
רכב To ride
מרכב A chariot.

Nouns of instrument are commonly expressed by מ prefixed.

פתח To open
מפתח An opener, a key
זרה To blow
מזרה A wind-maker, a fan
גנן To protect, to cover
מגן A coverer, a shield
אסר To bind
מאסרה A binder, a band
לקח To take
מלקחים Tongs.

י is frequently commuted into ו, and מ or ת prefixed to the root in that form.

ידע To know
מודע An acquaintance
ישב To sit
מושב A seat
ירא To fear
מורא Fear

ירש To inherit
מורש An inheritance
יצא To go out
מוצא An outgoing
יקש To ensnare
מוקש A snare.

ת

יגה To make sorrowful
תוגה Sorrow
ירה To throw, to take aim
תורה Law, doctrine
ידה To confess
תודה Confession
יכח To reprove
תוכחה Reproof
יחל To expect
תוחלת Hope.

נ prefixed forms proper names.

מרד To rebel
נמרוד Nimrod
פתל To struggle
נפתלי Naphthali.

נ postfixed produces appellatives or diminutives.

שבת Quievit
שבתון Sabbatulum
איש Vir
אישון Virunculus, vel pupilla oculi

קרב To approach
קרבן An offering
זכר To remember
זכרון Memory.

There are some examples of *Mem* Heëmantic terminating words.

פדיום A ransom
יומם By day
פתאם Suddenly
חנם Freely, undeservedly.

ת and ה final are commonly signs of the feminine gender. Sometimes ו or י are inserted before ת, as מלכות *regnum,* גפרית *sulphur.*

From פאר *to be fair,* or *to make fair,* is derived תפארת *beauty, glory,* with ת both prefixed and postfixed.

Examples of י *prefixed and postfixed.*

י prefixed, commonly forms proper names.

עקב To supplant
יעקב Jacob
חנן To shew favour
יוחנן Joannes, Gratiosus.
צחק To laugh
יצחק Isaac

הוה To be, to exist
יהוה *Jehovah.*

Sometimes common nouns are formed in the same manner.

לקט To gather
ילקוט A knapsack
נשף Darkness
ינשוף The bird of night
צהר To shine
יצהר Oil.

י postfixed forms Patronymics, names of nations, and ordinal numbers. By affixing ת or ה they become feminine.

עברי Hebræus
עברית / עבריה } Hebræa
מצרי An Egyptian.

The addition of ת constitutes the feminine of ordinal numbers.

ראשון First
שני Second
שלישי Third
רביעי Fourth
חמישי Fifth
ששי Sixth
שביעי Seventh

שמיני Eighth
תשיעי Ninth
עשירי Tenth.

ה

Nouns formed by ה final, are commonly of the feminine gender.

אהב To love
אהבה Love
פחד To fear
פחדה Fear
עול To be unjust
עולה Iniquity
עלם To hide, to conceal
עלמה A virgin
חלק To divide into shares
חלקה A share, a portion
ברך To bless
ברכה A blessing
לבן To be white
לבנה The moon
אבד To lose, to perish
אבדה A lost thing
שאל To ask
שאלה A petition
חכם To be wise
חכמה Wisdom.

Examples of Nouns having a Servile Letter both prefixed and affixed to the Root, as also ו *and* י *inserted.*

גלל	To roll
מגלה	A volume
חתת	To terrify
מחתה	Destruction
זמם	To plot
מזמה	A wicked device
הלל	To praise
תהלה	Praise
פלל	To pray
תפלה	Prayer
סלל	To raise
מסלה	A high-way
חלל	To bore
תחלה	A beginning
אור	To shine
מאורה	A den*
זוז	To move
מזוזה	A door-post
צוק	To straiten
מצוקה	A strait
שוב	To return
משובה	A turning back
רוב	To strive

* מ Privativum.

מריבה	Contention
לוץ	To mock
מליצה	Interpretation
בון	To know, to consider
תבונה	Understanding
נום	To slumber
תנומה	Drowsiness
חסה	To fly to
מחסה	A refuge
סתר	To hide
מסתור	A covert.

Nouns of four or five letters, mostly consonants, are formed by doubling one or more of the radicals, and frequently represent rapidity, or repeated motion.

1. By doubling the two first radicals.

קדקד	The scalp, from	קדד
גלגל	A wheel,	גלל
עפעף	An eye-lid,	עפף

2. By doubling the second.

הגיג	Meditation,	הגה
זנון	Fornication,	זנה

3. By doubling the third.

שאנן	Quiet,	שאן
רענן	Green,	רען
חכלילות	Redness,	חכל

Doubling the two first, and inserting ו

שעשוע	Delight,	שעה
תעתוע	Error,	תעה

The second and third.

חלקלק	Slippery, from	חלק
הפכפך	Froward,	הפך
אדמדם	Red,	אדם
צאצא	Offspring,	יצא

Nouns compounded, or of foreign extraction, sometimes consist of four or five radical letters.

זלעף	A storm
עכבר	A mouse
ברזל	Iron
פרדס	A garden
צפרדע	A frog
ארגמן	Purple.

Nouns of one Syllable, and two Letters, from Imperfect Verbs.

חם	Hot, heat
תם	Perfect, integrity
עם	People
ים	The sea
אם	A mother
גב	Gibbous
חג	A festival

צד A side
פז Fine gold
צח White
רך Soft
זך Pure
טל Dew
קל Light, not heavy
טף A little child
תף A drum
גן Garden
כף The hollow of the hand
סף A threshold, a cup
מר Bitter
בר Clean
קר Cold
גת A winepress
פת A morsel
שר The navel
לב The heart
תל A heap
חן Grace
חץ An arrow
כל All
חך Palate
שן A tooth
נס A standard
עת A season
עז Strength

צל A shadow
קן A nest
קץ The end
דב A bear
חק A statute.

CHAPTER XIX.

Of Numbers.

THE Cardinal Numbers are,

אחד	M.	One	âchĕt
אחת	F.		
שנים	M.	Two	shethīn
שתים	F.		
שלשה	M.	Three	shĕlĕsh
שלשת	M.		
שלש	F.		
ארבעה	M.	Four	ârĕbō
ארבע	F.		
חמשה	M.	Five	chĕmĕs
חמש	F.		
ששה	M.	Six	shĕsh
שש	F.		
שבעה	M.	Seven	shĕbō
שבע	F.		
שמנה	M.	Eight	shĕmĕ
שמנה	F.		
תשעה	M.	Nine	thĕsh
תשע	F.		

עשר ōshĕr

עשר	M. Ten
עשרה	F.
עשרת	F.
עשרים	Twenty
שלשים	Thirty
ארבעים	Forty
חמשים	Fifty
ששים	Sixty
שבעים	Seventy
שמנים	Eighty
תשעים	Ninety
מאה	One hundred
מאתים	Two hundred
שלש מאות	Three hundred
אלף	A thousand
אלפים	Two thousand
שלש אלפים	Three thousand
שלשים אלף	Thirty thousand
רבא	Ten thousand
רבאתים	Twenty thousand
שלש רבאות	Thirty thousand, or three ten thousands.

For the ordinal numbers, from two to ten, see page 198.

The Ordinals above ten do not differ from the Cardinals, and are expressed in this manner.

אחד עשר	One and ten,	The 11th
שנים עשר	Two and ten,	The 12th
עשרים ואחד	Twenty and one,	The 21st.

The Jews employ also the letters of the alphabet to express numbers, in the same manner as the Greeks and Romans; but this practice is chiefly confined to the writings of the Rabbies and of the Masorites. To the twenty-two common letters of the alphabet, the five finals are added, making in all twenty-seven, which are divided into three classes, consisting of nine each. The first class represents Units, the second Tens, the third Hundreds, in this manner:

א	1	י	10	ק	100
ב	2	כ	20	ר	200
ג	3	ל	30	ש	300
ד	4	מ	40	ת	400
ה	5	נ	50	ך	500
ו	6	ס	60	ם	600
ז	7	ע	70	ן	700
ח	8	פ	80	ף	800
ט	9	צ	90	ץ	900

In joining Hebrew letters to denote numbers, it must be remembered, that the letter of the highest numerical value is placed first on the right hand, before the letter of less value, contrary to our method of calculation by figures, according

to which, the value of a figure increases towards the left, and diminishes toward the right.

י stands for ten, ב for two. Placed thus יב they signify 12, לא 31, צג 93, קה 105, רסו 266.

The number 15 should be represented by יה but, because these letters constitute part of the word יהוה the letters טו or 9 and 6, represent 15, to prevent, as the Jews allege, the profanation of the peculiar name of God. For the same reason, טז 9 and 7, is used instead of יו 10 and 6, to express 16.

An acute accent above any one of the first nine letters, multiplies its value by a thousand, א́ 1000, ג́ 3000; though sometimes the number of thousands is represented by a common letter prefixed to a doubly accented א״.

בא״ 2000 חא״ 8000

If hundreds are added, the accented Aleph is omitted.

בק 2100 דש 4300 אוקפב 1782.

As the pages and the chapters of printed Hebrew Bibles, are generally marked with letters for numerical signs, it is proper that the learner be acquainted with this method.

Let him also attend to the following observation:

Keri and *Chetib,* the one derived from קרא *to read,* and the other from כתב *to write,* are terms frequently used by Jewish authors, to express the difference between the reading of the manuscripts, and that of the printed copies of the Old Testament. The Chetib is the word adopted in the text, and is marked with a small circle above it, which refers to a different reading in the margin, named the Keri, commonly distinguished by the letter *Koph* below it, and sometimes written in Rabbinical characters.

CHAPTER XX.

List of Adverbs, Prepositions, Interjections, and Conjunctions.

IT is impossible, in any table, to assign the precise meaning of Adverbs. As they limit and qualify verbs, their sense is chiefly to be gathered from the general turn of the sentences where they appear.

אי איה איכה איפוא איפה	Where?
אן אנה	Whither, where?
מאין	Whence?
פא פה	Here, hither
מפה מפו	Thence, hence.
הנה הלום	Here, hither
שם	There
משם	Thence
מבית פנימה	Within
חוץ	Without
מעלה	Above

מלמעלה מעל	From above
מטה	Below
אחור	Backward
מתי	When?
עד־מה עד־אן	How long?
עתה	Now
מחר	To-morrow
יומם	By day
אתמול תמול	Yesterday
שלשם	The day before yesterday
מלפנים	Before this time
תמיד	Constantly
עד־אם עד־כי	Until
טרם	Before that
מהר	Quickly
אז	Then
האם	Is it so?
הלא	Is it not?
איך	How?
מדוע	Wherefore?
למה	Why?
כמה	How many, how often?
כן	So
אכן	Truly

אך	Yes, surely
אולם אמנם	Certainly
אין לא בל	Not
אל	Do not
פן	Lest
אולי	Perhaps
ריקם	In vain
שוא	Vainly
חנם	Without a cause, undeservedly
יהודית	Like a Jew
יחד יחדיו	At once, together
לבד רק אך	Only
בלעדי	Except
יותר	Rather
מאד רב	Much
אף־כי	How much more? Aff.
אף־כי	How much less? Neg.
אט	Slowly
מעט	By little, scarcely
כמעט	Almost, as little

כאין	Almost, scarce any, if not
כן, כה	So
כמו־כן	Just so*
בכה	In such a way
אחת	Once
שנית	Twice, secondly
שלישית	Thrice, thirdly.

Prepositions.

אל אלי†	To
אצל	At, near to
עד עדי	Even to
נגד	Before, over against
נכח לנכח	Over against
לעמת, מול, ממול	Over against, opposite to
בין	Between
מן מני מ	From, than, in comparison of, away from
לפני	Before. *Litt.* at the face
על עלי	Upon, above
סביב	Around

* The syllable מן is often expletive.

† י is often added to prepositions and adverbs, *Euphoniæ Causa.*

עבר	On this side
מעבר	Beyond, over
הלאה	Beyond
אחר אחרי	After
תחת	Under, for, instead of
בגלל, למען, מפני, על	Upon account of, because of
חלף, בעד	For, instead of
כפי	According to
לפי	At, near by
בעבור	Because
עם, את, עמד	With
בל בלי, בלא, בלעדי, בלתי, מבלי	Without, unless
לבד, מלבד, זולת	Besides, only.

The letters ב כ ל ם are called *inseparable Prepositions*, or *Prepositives*.

ב *in,* כ *according as, like,* ל *to, for, at,* מ *from.*

There is only one inseparable post-positive, ה *towards.*

סדומה	Towards Sodom
ארצה	Towards the earth
לוזה	Towards Luz.

Conjunctions.

אף גם	Also
ו	And
ש*	Which, who
אם	If
כי אם	But
אם לא	If not
אלו לו	If
לולא	Unless
אך	But
אבל	But, nevertheless, notwithstanding
אולם	Nevertheless
גם כי	Even though, though it should be so
או	Or
כי	For, because

* A contraction for אשר

יען כי יען עקב יען־אשר עקב־אשר	For which cause
לבלתי	Not
לכן על כן	Wherefore, upon which account, therefore.

Interjections.

הא הנה הן	Lo! Behold!
נא אנא בי	Prithee, I pray
הוי אוי	Wo, O! Alas!
אללי	Woes me!
חלילה	God forbid!
האח האח	Irony or laughter
הבה הבו	Come now! Go to!
לו לוא אחלי	O that!
אמן	Surely, be it so.

Prepositions assume the affixes. י is often inserted betwixt the preposition and the pronoun, to soften the sound.

עדי	To me
עלי	Upon me, towards me
עליך	To thee
תחתיהם	Under them.

CHAPTER XXI.

Of Syntax.

HEBREW Syntax enjoys the advantage of being extremely simple, and is free from the elliptical and irregular phraseology which often perplexes us in other languages. The words commonly stand in their natural order; and sentences admit of being translated into English, almost without any alteration of the arrangement. The chief exception is, that the nominatives very frequently follow their verbs, and the adjectives their substantives.

A substantive noun is often found alone in the body of a sentence, when it is neither a nominative to a verb, nor governed by a verb, and has no preposition or sign of case before it. In this situation, it frequently indicates the instrument by which the energy of some principal verb of the sentence is exerted, and must generally be translated, so as to refer to this verb, with signs that express the ablative in Latin.

לשונם יחליקון

Their tongue (*i. e.* with their tongue) they flatter.

רצון תעטרנו

Favour (*i. e.* with favour) shalt thou crown him.

פן אבוא והכיתי את ארץ חרם

Lest I come and strike the earth—curse, *i. e.* with a curse.

חגור חרבך על ירך גבור הודך והדרך

Gird thy sword upon thy thigh, O thou mighty, *in* thy glory and thy majesty.

והדרך צלח רכב

And in thy Majesty prosper, ride.

The verb מלא signifies *to be full,* and, in Hiphil, *to fill,* we say, *A vessel full of water, Fill this vessel* with *water, Fill this granary* with *corn.* Were these sentences to be converted into Hebrew, the words *water* and *corn* would want the signs *of* and *with,* and stand solitary.

ויאמר מלאו ארבעה כדים מים

And he said, Fill four casks *with* water.

ומלאתי את הבית הזה כבוד נאם יהוה צבאות

And I will fill this house glory, (*i. e.* with glory,) saith Jehovah (God) of hosts.

והבית ימלא עשן

And the house was filled smoke. (*i. e.* with smoke).

The personal pronouns are often placed by themselves, the substantive verb to be supplied.

אני אל שדי

I God all-sufficient. Sup. *am.*

אמלל אני

I weak or sick. Sup. *am.*

כי לא אל חפץ רשע אתה

For not a God delighting in wickedness *art* thou.

Akin to this is another form of construction, in which the personal pronoun אני is conjoined with a substantive, without any verb, denoting a particular attachment in the person to what the substantive implies or expresses.

ואני תפלה

But I prayer, *i. e.* I am devoted to prayer.

אני שלום

I peace, *i. e.* I am much inclined to peace.

The pronoun is often repeated after the relative by a pleonasm.

אשר תדפנו רוח

Which the wind driveth *it* away.

אשרי הגבר אשר תיסרנו יה

Blessed is the man whom thou shalt chasten *him*, O Jehovah!

The same construction, derived from this source, sometimes occurs in the Greek of the New Testament.

Και εκραξε φωνη μεγαλη τοις τεσσαρσιν αγγελοις οις εδοθη αυτοις αδικησαι την γην και την θαλασσαν.

And he cried with a loud voice to the four angels *to whom* it was given *to them* to hurt the earth and the sea.

Μετα ταυτα ειδον και ιδθ οχλος πολυς ον αριθμησαι αυτον ουδεις ηδυνατο.

After these things I looked, and behold a great multitude, *which* no man could number *it*.

A verb generally agrees with its nominative in gender, number, and person.

Sometimes, however, a plural nominative is joined to a verb singular.

בראשית ברא אלהים

In principio creavit Dii.

In this case, ברא is to be considered as the radical term, before or behind which any nominative may be placed, itself remaining indeclinable, as,

I loved, Ye loved, They loved, Loved he them? In all these instances, *loved* is invariable.

פקד אני and פקד אנחנו may be said with as

great propriety as פקדתי and פקדנו only the last is more frequently used.

Words that express dominion, dignity, majesty, are commonly put in the plural.

אלהים Gods אדנים Lords
בעלים Husbands, masters.

Though, at the same time, they may have a verb, noun, or affix singular.

כי בעליך עשיך יהוה צבאות שמו וגאלך קדוש ישראל אלהי כל הארץ יקרא

For thy Maker is thy husband, Jehovah (God) of hosts, his name, and thy Redeemer the Holy One of Israel, God of all the earth shall he be called.

In this sentence, though עשי בעלי and אלהי be plural, yet יהוה the affix ו *his*, גאל *Redeemer*, קדוש *the Holy One*, and the verb יקרא *he shall be called*, are all in the singular number.

An adjective singular is sometimes joined to a substantive plural.

ישר משפטיך Right are thy judgments.

Collective nouns, or nouns singular, that comprehend many individuals, may have an adjective, participle, or verb plural.

עם שמחים עם ראים

Populus lætantes, Populus videntes.

אשרי העם יודעי תרועה יהוה באור פניך יהלכון

Happy the people who know the joyful sound, O Jehovah, in the light of thy countenance shall they walk.

Though העם be singular, yet the participle יודעי and the verb יהלכון are plural.

Two or more substantives singular may have a verb, adjective, participle, or possessive affix plural.

תבל ומלאה אתה יסדתם

The world and its fulness, thou hast founded *them.*

תבור וחרמון בשמך ירננו

Thabor and Hermon, in thy name (they) shall rejoice.

Property or possession is represented by ל the sign of the dative, the verb being omitted.

כי לי כל חיתו יער

For to me—every wild beast of the forest.

לך יום ולך לילה

To thee—the day, and to thee—the night.

לך שמים אף לך ארץ

To thee—the heavens, also to thee—the earth.

Such phraseology corresponds to the Latin rule. Est pro habeo, Tibi dies, et tibi nox, &c.

ל before substantive nouns often appears redundant, corresponding to the dative of the thing, in such Latin phrases as these, Erant auxilio mihi, Est mihi voluptati.

איכה היתה לזונה קריה נאמנה

How is she become an harlot, the faithful city? Quomodo facta est meretrici civitas fidelis?

והיה החסן לנערת ופעלו לניצוץ ובערו שניהם יחדו ואין מכבה

And the strong man shall be tow (for tow), and his work a spark (for a spark), and they shall burn both together without a quencher.

ביום ההוא יהיה צמח יהוה לצבי ולכבוד ופרי הארץ לגאון ולתפארת לפליטת ישראל

In that day shall the branch of Jehovah be for a beauty, and for a glory, and the fruit of the earth for excellency and ornament, to the escaped of Israel.

והיה יהוה לי לאלהים

Eritque Jehovah mihi Deo.

ויהי האדם לנפש חיה

Factusque est homo animæ viventi.

Instances of variety or irregularity in the use of the past and future tenses frequently occur. These are apt to embarrass at first, but practice will render them easy and intelligible.

Whatever happens by custom, habit, or the course of nature, is commonly expressed in the future tense.

בתורת יהוה יהגה

In the law of Jehovah he will meditate, *i. e.* it is his constant practice to do so.

כאיל תערג על אפיקי מים כן נפשי תערג אליך אלהים

As the hart crieth for (*Litt.* shall cry for) streams of waters, so shall my soul cry for thee, O God!

Speaking of God, Job says, chap. ix. 11.

הן יעבר עלי ולא אראה ויחלף ולא אבין לו

Behold he passeth over me, and I see him not; he turneth again also, and I understand him not.

All these verbs, in the original, are in the future tense.

The letter ו before the perfect, often converts it into a future, and, before the future, converts

it into a perfect tense, bearing, in this character, the title of *Vau conversivum.**

ויאמר אלהים יהי אור ויהי אור

And God said, Let light be, and light was, *Litt.* And God shall say, &c.

ושמרת את חקיו ואת מצותיו

And thou shalt keep his statutes and commandments, *Litt.* And thou hast kept, &c.

The word אז has frequently the same effect of changing the future into the perfect.

אז יבדיל משה שלש ערים בעבר הירדן מזרחה שמש

Then Moses set apart three cities on this side Jordan towards the sun-rising.

The verb יבדיל is in the future tense.

אז ישיר משה ובני ישראל את השירה הזאת

Then sung Moses and the sons of Israel this song.

ישיר is in the future tense.

Verbs often have after them nouns derived from the same root with themselves.

* This promiscuous use of the preterite and future appears to me very inexplicable. After all my research I have found no satisfactory account of it.

מה לכם אתם מושלים את המשל הזה

Why do you use this proverb?

משל A proverb, a parable, a sententious saying.

משל To speak or use such a saying.

וטאטאתיה במטאטא השמד

And I will *sweep it away* with the *sweeping* or *besom* of destruction.

ותשרש שרשיו

And thou didst cause it to take root.

Et fecisti ut radicaret radices suos.

שרש sometimes also signifies *to eradicate.*

In the same manner, ירש in Hiph. הוריש signifies *to put in possession,* or *to expel from a possession.*

דשן To remove ashes, to cover with ashes, to fatten, to reduce to ashes.

The verb *to skin,* in our own language, has opposite significations.

דן דין עני ואביון

He judged the judgment (the cause) of the afflicted and the indigent.

ריבה ריבי

Plead my pleading, *i. e.* my cause.

As if we said,

Contende contentionem meam.

As synonymous nouns are sometimes placed together, the first, *in statu regiminis,* to express the superlative degree; so a noun and verb, of nearly the same signification, are frequently conjoined, to convey an idea of something complete and entire.

והאדמה תשאה שממה

And the land be wasted with desolation, *i. e.* be made utterly desolate.

CHAPTER XXII.

Of Peculiar Idioms, and Compound Words.

IN the chapter concerning nouns in construction, instances were given of some beautiful peculiarities of expression, for which the Hebrew is distinguished. It will not be improper to add some more specimens in this chapter.

The word בן *filius*, is often placed in regimen, as related *to*, connected *with*, or produced *by*, the substantive which follows it in the genitive of position.

בן עשרים שנה A son of twenty years
A man twenty years old

בן קשת A son of the bow
An arrow

בני בליעל Sons of Belial, or of the worthless
Men of base character

בן גרני The son of my floor
Grain when threshed

בני רשף Sons of the burning coal
Sparks.

It is to be expected that a very ancient and primitive language, spoken at a period when society was neither corrupted nor embellished by art, would be exceedingly simple, but, at the same time, highly figurative and metaphorical. It is probable also, that it would borrow its images not merely from the grand objects of nature, but from those with which men are most familiarly acquainted, such as, from the parts and members of the human body, or from the instruments and occurrences of rural life.

The following idioms may serve to illustrate this observation.

לשון אש A tongue of fire*
Flame

שן סלע The tooth of a rock
A sharp pointed rock, a crag

שפת ים The lip of the sea
The sea-shore

חרב פיות A sword of mouths
A two-edged sword

מי יתן Who shall give?
O that!

* Acts ii. 3. Cloven tongues, as of fire, *i. e.* divided flames.

כבודו מתי רעב His glory are men of famine
The men in whom he gloried are famished

איש אלהים A man of God
A pious or inspired man, a prophet

קול יהוה The voice of Jehovah
The thunder

רוח יהוה The breath of Jehovah
The wind

עון עקבי The iniquity of my heels
*The violence of those who unjustly pursue or persecute me**

יד שאול The hand of the grave
The power of the grave

שנות ימין עליון The years of the right hand of the Most High
Past times in which the Almighty had given signal displays of his power

לב ימים The heart of the seas
The middle of the sea

* Psalms xlix. 5. I mention this only as a probable meaning, for the expression is very obscure.

עפעפי שחר The eyelids of the morning
The first dawning of the day

דם ענב The blood of the grape
Red wine

אנכי הולך בדרך כל הארץ
I go the way of all the earth

וישכב עם אבותיו
And he slept with his fathers.

We meet with few compound words in Hebrew, and, when they do occur, they exhibit little of that soft and musical coalition remarkable in similar words of the Greek, but rather resemble such combinations as the following, which frequently present themselves in English; *Sun-rising, hard-hearted, stiff-necked, bare-foot, dim-sighted, book-seller, fire-worker.*

Examples of compound Hebrew Words.

אברם Abram, *an eminent father*, compounded of אב *father*, and רם *high.*

אברהם Abraham, *the eminent father of a multitude,* compounded of the former word, and הם contracted for המון *a multitude.*

צלמות A deadly shade, comp. of צל *a shadow,* and מות *death.*

ישראל Israel, *a prince of or with God,* comp. of י one of the Heëmantic letters, שר *a prince,* and אל *God.*

חפרפרות Moles, from חפר *to dig,* doubling the two last radicals, חפרפר

בליעל A worthless person, comp. of בל *not,* and יעל *to profit, to be of advantage.*

גאיונים Proud oppressors, comp. of גאה *to be proud,* and יגה *to oppress, to afflict.*

תלפיות *An armoury, a place for hanging up weapons of war, a mount of observation, a high place for worship.*

The Rabbies, and writers of the Talmud, assign these different significations to this compound word, because they are at a loss whether they should derive it from תלה *to hang up,* and פיות *acies, the edge or point of a sharp weapon,* or from תל *a heap, a mound of earth, and* פיות *ora, mouths, faces.* The first is the most probable meaning.

CHAPTER XXIII.

Concerning the Investigation of the Radical Word.

THAT the Primitives, in the Hebrew and other Eastern languages, may be found with facility, it is necessary to be well acquainted with the division of the letters into *radical* and *servile,* because these last must be rejected before the root appear.

If the root consist of pure radicals, commonly *three* in number, it is easily found, and as easily divested of the serviles which attend it. But, as the servile letters may also constitute roots, it is sometimes a matter of difficulty to distinguish when these letters ought to be considered in their *radical,* and when in their *servile,* capacity. This difficulty is increased in the verbs denominated *imperfect*; for, in some of their parts, either by contraction or commutation, these verbs lose sometimes one, sometimes two of their radical letters, which must be restored to their place, before the root can be exhibited in its true form.

The learner must therefore endeavour, by frequent practice, to acquire a dexterity in dis-

covering the radical letters, in divesting them of their serviles, and in restoring them where they are lost by the abbreviated flexions. This exercise is the more necessary, as, in almost all lexicons, the words are arranged according to the alphabetical order of the roots. These are commonly printed in a larger character, and have below them their derivatives, as children and descendants. By this plan, neither the signification of any verb, nor of any noun derived from it, can be found, till its root be investigated and determined.

The following directions will be found useful in the investigation of radical words.

The chief things to be attended to are, What letters are commonly servile, either in nouns or verbs; in what part of the word they most generally appear; and what is the most probable conjecture to be formed, in order to restore such radicals as are lost by the abbreviated flexions.

The servile letters in nouns* are such as form the feminine gender, and the plural terminations, the prefixes, including the signs of the cases, the heëmantic letters, and the possessive pronouns or affixes.

* Under this title are included not only substantives, adjectives, and participles, but also infinitives, when used as nouns or as gerunds.

The servile letters in verbs are the personal prefixes and postfixes, formerly named the *pronominal serviles*, the characteristics of the different forms, and the verbal affixes.

ו and י whether inserted in nouns or verbs must be rejected in the investigation of the root.

As the serviles generally appear in greatest number at the end of words, the most proper method of discovering the root seems to be this:

Begin from the left hand, remove the serviles as you go along, retain the pure and the supposed radicals, reject the inserted ו and י, restore or commute the radicals lost by abbreviation: and, finally, reject the prefixes.

Directions for finding the Root, and for restoring the deficient Radicals.

I. If, after rejecting the serviles, three pure radicals remain, you may conclude these to be the root.

II. If only two remain, as is the common case in abbreviated roots, prefix to these either נ or י or insert ו betwixt them, or postpone ה, or double the second.

For the sake of brevity, in pointing out the serviles to be rejected, I shall use the words *a capite*, when they are to be removed from the

beginning of a word; *a medio,* when from the middle; and *a fine,* when from the end; or these abbreviations, *a cap. a med. a fin.*

R. placed before a word intimates that it is the root.

Examples.

אפקוד a med. ו—a cap. א—R. פקד

מפקידים a fin. ים—a med. י—a cap. מ—R. פקד

לשבתי a fin. תי—a cap. ל—*inde* שב to which prefix י—R. ישב

יפול a med. ו—a cap. י—*inde* פל to which prefix נ—R. נפל *to fall.*

הקימונו a fin. ונו—a med. י—a cap. ה—*inde* קם which may be supposed to be a root of two letters in the third person singular of Kal; but, according to the common opinion of grammarians, ו must be inserted to place the root in the infinitive קום See pages 170, 171.

גלו a fin. ו—add ה—*inde* גלה

מסבה a fin. ה—a cap. מ—R. סב or סבב

יכו a fin. ו—a cap. י—Remains only כ to which prefix נ and postfix ה—*inde* R. נכה *to strike.*

That the learner may have this subject fully before him, and be accustomed to an expeditious investigation of the radical term, I have annexed the following table, which contains an analysis

both of nouns and verbs according to the doctrine and rules above laid down.

Example of the Mode of investigating Roots in Hebrew Words, both Nouns and Verbs.

משפטיך *Thy judgments,* a fin. ך final possessive affix, and י sign of the plural masc.—a cap. מ heëm.—R. שפט *to judge.*

כהניו *His priests,* a fin. ו poss. affix, and י sign of masc. plur.—R. כהן *to serve in a public office, either sacred or civil.*

ומלנחמים *And for comforters,* a fin. ים term. plur. masc.—a cap. מ heëmantic, ל pref. of the dative, and ו conjunction—R. נחם *to comfort.*

ינחמני *They shall comfort me,* a fin. ני verbal affix—a cap. י prefix—R. נחם

ומשענתך *And thy staff, prop, or support,* a fin. ך poss. affix, and ת term. fem.—a cap. מ heëmantic, and ו conj.—R. שען *to lean upon.*

ותפלטמו *And thou didst deliver them,* a fin. מו poetic verbal affix—a cap. ת pers. and ו convers.—R. פלט *to rescue, to deliver.*

ויושיעם *And he saved them,* a fin. מ verbal affix—a med. י—commute ו into י—reject, a cap: י personal, and ו convers.—*inde* R. ישע *to save.*

תתחסד *Thou shewest thyself merciful,* a cap. תת char. Hithpahel—R. חסד *mercy, compassion.*

הודינו *We give thanks,* or *we confess,* a fin.

נו pers.—a med. י—a cap. ו commutable, and ה char. of Hiphil, remains only ד to which prefix י and postfix ה—*inde* ידה in Hiphil הודה *confiteri.* There are few so difficult as this.

מסתולל *Exalting thyself,* a med. ו transpose ת and place it before ס—reject a cap. מת—the word is in the participle Hithpahel of the root סלל *elevavit.*

אשר תאר יואר *He whom thou cursest shall be cursed,* אשר pronoun radical, תאר a cap. ת pers.—R. אר a contraction for ארר *maledixit.* יואר a cap. ו and י pers. It is the third person singular masc. of Hophal.—R. אר See p. 174, l. 9. from bot.

ממסגרותיהם *From their close places or confinements, e claustris suis,* a fin. הם poss. affix, י expletive, ות term. plur. fem.—a cap. מ heëmantic and מ prefix, remains the root סגר *to shut up.* In this word there are three pure radicals, and seven serviles, of which two are before and five behind the root.

ממועצותיהם *From* or *by their own counsels,* a fin. ותיהם as above, commute ו into י—a cap. מ heëmantic and מ prefix—*inde* R. יעץ *to consult, to advise.* This word has only two pure radicals, and eight serviles.

בשערים *In the gates,* a fin. ים term. plur. masc.—a cap. ב prefix—R. שער *a gate.*

מעשיה *Her works,* a fin. ה fem. poss. affix,

י sign of masc. plural—a cap. מ heëm.—R. עשה *fecit.*

בנית *Thou buildest,* a fin. ת personal and י commutable into ה—*inde* בנה *to build.*

ביתך *Thy house,* a fin. ך—R. בית *domus.*

מלאכתך *Thy work, service, labour,* a fin. ך poss. affix, and ת fem. term.—a cap. מ heëmantic—R. לאך *to work, to serve,* מלאכים *Angels, the messengers and servants of God.*

Specimens of the investigation of the Root in other Languages beside the Hebrew.

The investigation of roots is not peculiar to the Hebrew, but common to all languages, and is of singular advantage, if we would attend to accuracy and propriety of writing.

In such languages as do not admit of the distinction between radical and servile letters, the following may be observed as general rules for reducing words to their first principles. Let that part of the word which remains unvaried be considered as the radical term, and let the changes of termination be disregarded or cut off. Compound words must be resolved into their component parts, and the prepositions excluded. In these words which seem reducible to Hebrew roots consisting entirely of consonants, the inter-

mediate vowels employed for their enunciation, are not to be considered as essential, or as constituting a part of the root.

An universal rule, to be constantly attended to in tracing radical words, is the one formerly mentioned: *Literæ ejusdem organi facile inter se commutabiles, i. e.* "Letters pronounced by "the same organ of speech, may easily be sub-"stituted for one another." From this circumstance letters have been divided into Labials, Dentals, and Gutturals.

Labials	in Hebrew, פ ב
	in Greek, π β φ
	in Latin and English, p b f or ph or v.
Dentals	in Hebrew, ת ד ט
	in Greek, τ δ θ
	in Latin and English, t d th.
Gutturals	in Hebrew, ח ג ק כ
	in Greek, κ γ χ
	in Latin and English, c k g ch.

By careful attention to the various changes and mutual substitutions of these letters, the learner will make a rapid progress in tracing words to their ultimate etymologies.

The following instances amongst many that might be given, will serve to illustrate these

observations, and shew how words of different languages may be traced to a Hebrew original.

In all the inflections and derivatives of τυπτω, the radical part is τυπ, probably from תף *tap, to strike, to beat.* Hence *tap,* in English, is used in the same sense. The word is derived from the sound produced by beating.

In *capio,* and all its derivatives or changes, the radical part remains *cap,* from כף *caph,* or *cap, the hollow of the hand.* Hence, *to take in the hand, to hold.* Inde, *captivus, cavus,* and many more.

Χαραττω, *to carve, to engrave.* The radical consonants are, χρτ from כרת *to cut, to engrave in wood or stone.*

Βηματα, βημασι, R. βημα, from במה *a high place.*

פרן *pheren, to endow,* φερνα *dowry, paraphernalia, all beside the dowry.*

Ειδω, *video,* R. ידע *ido, to know.*

אין *ain, not.* Hence the negative particle *in*; *inimicus, imprudens.*

Ἡδονη voluptas, ἡδιων *suavior,* ἁδω ἁνδανω *placeo,* may be derived from עדן *oden, oblectare se, voluptas, deliciæ, Eden.*

Suffetes, Carthaginian magistrates, a Punic or Phœnician word, generally thought to be derived from שופטים *suffetim, judges,* R. שפט *to judge.*

Σημα, σημαινω, *to point out, to distinguish,* from שם *sem, any mark of distinction, a name.* Persons of distinction, or of renown, are called in Hebrew אנשי שם *Men of name.*

כד *cad, a cask or barrel.* Inde *cad-us.*

מד *mad, a measure.* Inde *modius, modus, moderor,* &c.

Commotion—reject the preposition and termination, remains *mot,* from מוט *moveo, motum.*

Mixture—mixtura, misceo, μισγω, radical consonants μσγ, from מסך *to mix.*

ספר *sepher, to count, to write.* Inde *to cypher, to use a particular mode of writing; cyphers, instruments of numbering.*

The resemblance between the following words, both in sound and sense, is strongly marked.

אב אבות *Ab, abbut,* abbot
אויל *Auil,* evil, folly
גאה *Gaê,* Gay
גבה *Gibbê,* gibbous
דום *Dum,* to be silent
הול *Hul,* to howl
דמה *Dema,* δεμας, like
יין *Iin,* wine, *vinum,* οινον
אגר *Agr,* αγειρω, *congrego*
שרץ *Saraz,* to multiply, to increase, σορος a heap

אוה *Avê*, to desire, *aveo*
לאט *Lat*, to hide, *lateo*
דיק *Dik*, a mound, a fortification, *a dyke*
עבד *Obed*, to labour, to serve, *obedio*
עבר *Obr*, over
אבס *Abas*, to be fat, *obesus*
כבל *Cabel*, a rope or chain, *a cable*
שק *Sac*, *saccus*, sackcloth
מר *Mar*, bitter, *amarus*
פרא *Phera*, wild, fierce, *ferus*, *feræ*
שקוי *Succui*, *succus*, juice, moisture
קרא *Kara*, to cry, to crow
קרן *Keren*, *cornu*, a horn
לפיד *Lapid*, λαμπας, λαμπαδος, a *lamp*.

This table might be greatly enlarged: I have only adduced these as specimens of the close connection which many languages may have with each other, and to prove how far the Hebrew insinuates itself into them all, by being derived from one common stock. The reader, if he has inclination, may find frequent opportunities of employing himself in this exercise, both for amusement and improvement.

Specimen of Additions to the foregoing Table.

שר *Sir*, a prince, an honourable man; hence Sir, Sire, Sieur.

כל *Col*, to collect, assemble; hence calculate, καλεω, call, &c.

קדם *Kedem*, the east; hence Cadmus, a man from the east, who introduced the Hebrew or Phœnician characters into Greece.

בור *Bur*, a hole or pit; hence bore, bury, burrow.

בורהמות *Boorêmith*; hence the Greek πυραμις πυραμιδος, a pyramid, the Hebrew word signifying the *cave of death*, or *a cave for the dead.*

אבאש *Abash*, or as it is in the Chaldaic, אבאשתא *abashta, i. e.* the father or inventor of fire; hence ἡφαιστος, Dorice αφαιστος, the Greek name of Vulcan. The term Vulcan is most probably derived from the Hebrew name תובלקין *Tubelkin*, the first part, Tubl, being easily softened into Vul. The name Vulcan evidently appears to be of Hebrew origin. The character given by Moses of this person is a farther confirmation of this conjecture.

The passage in the original is as follows:

Genesis iv. 22.

וצלה גם היא ילדה את תובלקין לטש כל חרש
נחשת וברזל

English Translation:

And Zillah, she also bare Tubal-Cain,* an instructor (margin, whetter) of every artificer in brass and iron.

The last words may more properly be rendered, *The polisher of every artful work in copper and iron*; which may signify that he was the first who invented or practised the art of smelting those metals, and by fire converting them into instruments of the highest utility to mankind.

יולדת *Iuledeth,* a midwife; hence the designation of Ilithyia given to Juno Lucina, the goddess that presided at births, as mentioned in the Carmen Seculare of Horace.

Rite maturos aperire partus
Lenis ILITHYIA, tuere matres
Sive tu LUCINA probas vocari
Seu genitalis.——

* So the word is deformed by the Masoretic pointing, which also converts כורש Κυρος Cyrus, into Coresh, to the obliteration of all etymology.

תפסר *Tapsar*, by transposition *Satrap*, a Persian word for a general or governor. See Nahum iii. 17. *Satrapa*, *satrapes*.

מסח *Hamam*, to be warm; hence *Hummums*, hot baths, an Arabic word brought from Turkey.

טרף *Tereph*, prey, food caught in hunting; hence τρεφω τροφη, to feed, to nourish, food.

תבל *Tebel*; hence *tabula*, table, any flat surface; used also to express the habitable world.

כפל *Cupel*; hence couple.

צוק *Tzuk*, signifies to confine, straiten; hence choak, check.

מור מר *Mur*, *myr*; hence Æolic μυρρα, Lat. *myrrha*, Eng. myrrh, Lat. *amarus*, bitter.—"Myrrh is a vegetable production, of the gum "or resin kind, issuing by incision, and some-"times spontaneously, from the trunk and larger "branches of a tree growing in Egypt, Arabia, "and Abyssinia. Its taste is bitter, but its smell, "though strong, is not disagreeable." See Exod. xxx. 23. Psalm xlv. 9. Cant. v. 5. 13.

מלק *Milik*, signifies to wring or squeeze out; hence *milk*, and *mulgeo*, *mulctum*, to milk.

קלע *Kelo*, signifies bending, inclining; hence the Greek κοιλος hollow, and the Latin verb *cælo*, to engrave, to hollow, scoop out.

תכן *Tacan*, signifies to direct, regulate by weight, measure or rule; hence τεχνη, τεκτων, αρχι-τεκτων; whence, Eng. technical, architect, architecture, &c.

תער *Tor*, signifies to divide, cut, cleave; hence, Greek, τρωω to wound, Eng. to tear, tore, torn; also perhaps Greek τειρω, Lat. *tero, tritus*. Eng. trite, contrite, contrition.

תרן *Theren*, signifies any thing settled or fixed; hence, Greek, θρηνυς a footstool; also θρονος, Lat. *thronus*, Eng. throne.

The following derivations may perhaps appear whimsical or absurd to the enemies of etymological enquiries; but to persons who have minutely attended to the connection of languages, they will appear to have a good foundation, while at the same time they afford an example of the advantages to be derived from a judicious investigation of radical terms.

זקן *Zeken*, signifies old; by a small alteration it is *senex*.

ארץ *Aretz*, signifies the earth, which is a word nearly of the same letters as the Hebrew; and the Hebrew, by inversion, is nearly the same as *terra*.

משורה *Mesurê*, signifies a measure. In these two words the consonants are the same, and

nearly allied are the Latin *mensura* and the French *mesure*.

Take a sample from other languages besides the Hebrew.

If we pronounce the *ch* in the word *church*, as the English pronounce it in *chorus* or *character*, it becomes the same as Kyrk, and both spring from the same root, κυριε οικος, breviter κυριακη, the house of the Lord, Heb. בית־אל Bithâl, defaced by the points into Bethel.

Eglise, in French, signifying *a church*, is from the Greek εκκλησια, in Latin *ecclesia*.

See, the seat, the diocese of a bishop, is from the French *siege*, and the Latin *sedes*.

The French word *evêque*, and the English *bishop*, have not one letter the same, though both are undoubtedly derived from the Greek επισκοπος, or Latin *episcopus*. *Litt.* a superintendent, an overseer, or watchman.

Few persons would believe that the English *strange* and *stranger*, could come from the Greek preposition εκ, εξ, *out*, *from*; Latin, *ex*, *extra*, *extraneus*; Old French, *estrange*, *estranger* (now *êtrange*, *êtranger*); English, *strange*, and *stranger*.

Bull, signifying a letter or mandate from the Pope, whence, Italian, *bollo* a seal, *bollare* to seal, and French *bulletin,* signifying an authentic public document or letter, all come from the Latin *bulla,* a stud, a stamp, a seal.

Grammatical investigation may be prosecuted on this plan to a very great length, and promote both entertainment and instruction.

CHAPTER XXIV.

Passages of Hebrew from the Book of Psalms and the Prophecy of Isaiah, with Translations.

PSALM LXXIV. 12. עד

12 ואלהים מלכי מקדם פועל ישועות בקרב
הארץ:

13 אתה פוררת בעזך ים שברת ראשי תנינים
על־המים:

14 אתה רצצת ראשי לויתן תתננו מאכל לעם
לציים:

15 אתה בקעת מעין ונחל אתה הובשת נהרות
איתן:

16 לך יום אף־לך לילה אתה הכינות מאור
ושמש:

17 אתה הצ בתכל־גבולות ארץ קיץ וחרף
אתה יצרתם:

הצבת כל־

PSALM LXXIV. 12.

12 But God is my King from the times of old, working deliverances in the midst of the earth.

13 Thou didst break in sunder by thy strength the sea; thou didst break in pieces the heads of the great monsters in the waters.

14 Thou didst break in pieces the heads of Leviathan; thou didst give him as meat to the people of the deserts.

15 Thou clavest fountain and flood; thou didst dry up rivers of might.

16 To thee belongs the day, and to thee the night; thou hast prepared the light and the sun.

17 Thou fixest all the boundaries of the earth; summer and winter, thou hast formed them.

PSALM CIII. 13. קג

13 כרחם אב על בנים רחם יהוה על יראיו :

14 כי הוא ידע יצרנו זכור כי עפר אנחנו :

15 אנוש כחציר ימיו כציץ השדה כן יציץ :

16 כי רוח עברה בו ואיננו ולא יכירנו עוד מקומו :

17 וחסד יהוה מעולם ועד עולם על יראיו וצדקתו לבני בנים :

18 לשמרי בריתו ולזכרי פקדיו לעשותם :

19 יהוה בשמים הכין כסאו ומלכותו בכל משלה :

PSALM CIII. 13.

13 As a father hath compassion upon his children, Jehovah hath compassion on them that fear him.

14 For he knoweth our frame, he remembers that we are dust.

15 Frail man, as grass are his days, as a flower of the field so he flourisheth.

16 For a wind passeth over it, and it is no more; and its place shall never know it again.

17 But the mercy of Jehovah will be from age to age upon them that fear him, and his righteousness will continue to sons of sons.

18 To them that keep his covenant, and to them that remember his commandments to do them.

19 Jehovah hath established his throne in the heavens, and his kingdom beareth rule over all.

PSALM LXXXIX. 6. פט

6 כי מי בשחק יערך ליהוה ידמה ליהוה בבני
אלים :

7 אל נערץ בסוד קדשים רבה ונורא על כל
סביביו :

8 יהוה אלהי צבאות מי כמוך חסין יה ואמונתך
סביבותיך :

9 אתה מושל בגאות הים בשוא גליו אתה
תשבחם :

10 אתה דכאת כחלל רהב בזרוע עזך פזרת
אויביך :

11 לך שמים אף לך ארץ תבל ומלאה אתה
יסדתם :

12 צפון וימין אתה בראתם תבור וחרמון בשמך
ירננו :

13 לך זרוע עם גבורה תעז ידך תרום ימינך :

14 צדק ומשפט מכון כסאך חסד ואמת יקדמו
פניך :

PSALM LXXXIX. 6.

6 For who in heaven can be compared to Jehovah, who can be likened to Jehovah among the sons of the mighty?
7 God is greatly feared in the assembly of his saints, and is reverenced by those that surround his altar.
8 O Jehovah, God of Hosts! who is like thee, the powerful Jehovah, with thine attendant faithfulness?
9 Thou rulest in the pride of the sea; when it lifteth up its waves, thou stillest them.
10 Thou hast dashed in pieces the mighty proud as one that is slain; with the arm of thy strength thou hast scattered thine enemies.
11 To thee belong the heavens, and to thee the earth; the world and its fulness, thou hast founded them.
12 The north and the south, thou hast created them; Thabor and Hermon in thy name shall rejoice.
13 To thee belongs an arm with power; strong is thy hand, high thy right hand.
14 Righteousness and judgment are the establishment of thy throne; mercy and truth shall go before thy face.

ISAIAH XL. מ

1 נחמו נחמו עמי יאמר אלהיכם :

2 דברו על לב ירושלם וקראו אליה כי מלאה
צבאה כי נרצה עונה כי לקחה מיד יהוה
כפלים בכל חטאתיה :

3 קול קורא במדבר פנו דרך יהוה ישרו בערבה
מסלה לאלהינו :

4 כל גיא ינשא וכל הר וגבעה ישפלו והיה העקב
למישור והרכסים לבקעה :

5 ונגלה כבוד יהוה וראו כל בשר יחדו כי פי
יהוה דבר :

6 קול אמר קרא ואמר מה אקרא כל הבשר חציר
וכל חסדו כציץ השדה :

7 יבש חציר נבל ציץ כי רוח יהוה נשבה בו אכן
חציר העם :

ISAIAH XL.

1 Comfort ye, comfort ye, my people, saith your God.

2 Speak ye to the heart of Jerusalem, and tell her that her warfare is completed; that her iniquity is pardoned; that she hath received from the hand of Jehovah double, notwithstanding all her sins.

3 A voice of one crying; Prepare in the wilderness a way for Jehovah, make straight in the desert a highway for our God.

4 Every valley shall be raised, and every mountain and hill shall be made low; the crooked shall become straight, and the rough plain.

5 The glory of Jehovah shall be revealed, and all flesh shall see it at once; for the mouth of Jehovah hath spoken.

6 A voice said, Cry; and I said, What shall I cry? All flesh is grass, and all its comeliness like the flower of the field.

7 The grass shall wither, the flower shall fade, when the breath of Jehovah bloweth upon it: surely the people are grass.

8 יבש חציר נבל ציץ ודבר אלהינו יקום לעולם:

9 על הר גבוה עלי לך מבשרת ציון הרימי בכח
קולך מבשרת ירושלם הרימי אל תיראי אמרי
לערי יהודה הנה אלהיכם:

10 הנה אדני יהוה בחזק יבוא וזרעו משלה לו הנה
הנה שכרו אתו ופעלתו לפניו:

11 כרעה עדרו ירעה בזרעו יקבץ טלאים ובחיקו
ישא עלות ינהל:

12 מי מדד בשעלו מים ושמים בזרת תכן וכל בשלש
עפר הארץ ושקל בפלס הרים וגבעות במאזנים:

13 מי תכן את רוח יהוה ואיש עצתו יודיענו:

8 The grass shall wither, the flower shall fade; but the word of our God shall stand to eternity.

9 Ascend to a high mountain, O thou publisher of good news to Zion; raise thy voice aloud, O thou publisher of good news to Jerusalem; raise it, be not afraid; say thou to the cities of Judah, Behold your God.

10 Lo, the Lord Jehovah shall come in strength, and his arm shall rule for him; his reward shall be with him, and his recompense before him.

11 He shall feed his flock like a shepherd, he shall gather the lambs with his arm, he shall carry them in his bosom, and gently lead those that give suck.

12 Who hath measured the waters in the hollow of his hand, who hath meted the heavens with a span, or collected the dust of the earth in a bushel, who hath weighed the mountains in scales, and the hills in a balance?

13 Who hath prepared the spirit of Jehovah, and as the man of his counsel hath made him to know?

14 ארת מי נועץ ויבינהו וילמדהו בארח משפט
וילמדהו דעת ודרך תבונות יודיענו :

15 הן גוים כמר מדלי וכשחק מאזנים נחשבו הן
איים כדק יטול :

16 ולבנון אין די בער וחיתו אין די עולה :

17 כל הגוים כאין נגדו מאפס ותהו נחשבו לו :

18 ואל מי תדמיון אל ומה דמות תערכו לו :

19 הפסל נסך חרש וצרף בזהב ירקענו ורתקות
כסף צורף :

20 המסכן תרומה עץ לא ירקב יבחר חרש חכם
יבקש לו להכין פסל לא ימוט :

21 הלוא תדעו הלוא תשמעו הלוא הגד מראש
לכם הלוא הבינותם מוסדות הארץ :

14 With whom did he consult, or who made him understand; who taught him in the path of judgment; who taught him knowledge, or made him acquainted with the way of discernment?

15 Lo, the nations are reckoned by him as the drop of a bucket, as the light dust of a balance, he poiseth the isles as a very little thing.

16 And Lebanon is not sufficient to burn, nor the beasts of it sufficient to be a burnt offering.

17 All nations are as nothing before him; they are counted by him less than nothing, and vanity.

18 To whom then will ye liken God, or what resemblance will ye compare unto him?

19 A workman formeth an image, a goldsmith overlays it with gold, and casteth chains of silver.

20 He that is destitute of oblation, chooses a tree that will not rot; he seeketh for himself a skilful artificer to prepare a graven image that shall not be moved.

21 Have ye not known, have ye not heard, has it not been told you from the beginning, have ye not understood it from the foundations of the earth?

22 הושב על חוג הארץ וישביה כחגבים הנוטה כדק
שמים וימתחם כאהל לשבת :

23 הנותן רזנים לאין שופטי ארץ כתהו עשה :

24 אף בל נטעו אף בל זרעו אף בל שרש בארץ
גזעם וגם נשף בהם ויבשו וסערה כקש תשאם :

25 ואל מי תדמיוני ואשוה יאמר קדוש :

26 שאו מרום עיניכם וראו מי ברא אלה המוציא
במספר צבאם לכלם בשם יקרא מרב אונים
ואמיץ כח איש לא נעדר :

27 למה תאמר יעקב ותדבר ישראל נסתרה דרכי
מיהוה ומאלהי משפטי יעבור :

28 הלוא ידעת אם לא שמעת אלהי עולם יהוה
בורא קצות הארץ לא ייעף ולא ייגע אין חקר
לתבונתו :

22 Who is it that sitteth upon the circle of the earth, while the inhabitants of it are as grasshoppers, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in?

23 That reduceth princes to nothing, that maketh the judges of the earth as vanity?

24 Surely they shall not be planted, surely they shall not be sown, surely their stock shall not take root in the earth; he shall also blow upon them, and they shall wither, and the tempest shall carry them away as stubble.

25 To whom then will ye liken me, and to whom shall I be equal, saith the Holy One!

26 Lift up your eyes on high, and see who hath created those, who bringeth out their host by number, who calleth to all of them by name; from the greatness of his might, and because he is strong in power, not one is deficient.

27 Why sayest thou, O Jacob! and speakest, O Israel! my way is hid from Jehovah, and my judgment is neglected by my God?

28 Hast thou not known, hast thou not heard, that the God of eternity, Jehovah, the Creator of the ends of the earth, fainteth not, and wearieth not? his understanding is unsearchable.

29 נתן ליעף כח ולאין אונים עצמה ירבה׃

30 ויעפו נערים ויגעו ובחורים כשול יכשלו׃

31 וקוי יהוה יחליפו כח יעלו אבר כנשרים ירוצו
ולא ייגעו ילכו ולא ייעפו׃

29 He giveth power to the faint, and to those of
no might he multiplieth strength.

30 Even young men shall faint and be weary,
and choice youths shall utterly fall.

31 But they that wait upon Jehovah shall renew
their strength; they shall mount up on
wings as eagles; they shall run and not
be weary; they shall walk and not be
faint.

CHAPTER XXV.

Important Extracts from various Parts of the Hebrew Scriptures, with Translations and explanatory Notes, not introduced into the first Edition.

GENESIS XV. 1. טו

1 אחר הדברים האלה היה דבר יהוה אל אברם
במחזה לאמר אל תירא אברם אנכי מגן לך
שכרך הרבה מאד :

2 ויאמר אברם אדני יהוה מה תתן לי ואנכי
הולך ערירי ובן משק ביתי הוא דמשק
אליעזר :

3 ויאמר אברם הן לי לא נתתה זרע והנה בן
ביתי יורש אתי :

4 והנה דבר יהוה אליו לאמר לא יירשך זה כי
אם אשר יצא ממעיך הוא יירשך :

5 ויוצא אתו החוצה ויאמר הבט נא השמימה
וספר הכוכבים אם תוכל לספר אתם ויאמר
לו כה יהיה זרעך :

GENESIS XV. 1.

1 After these things, the word of Jehovah was directed to Abram in a vision, saying, Fear not, Abram, I will be thy shield, and thy exceeding great reward.

2 And Abram said, O Lord Jehovah, what wilt thou give me, seeing I live without sons, and the chief director of my house is this Eliezer of Damascus?

3 And Abram said, Lo, to me thou hast given no progeny; a servant of mine house shall inherit my property. *See* Genesis xxiv. 2.

4 And the word of Jehovah addressed him, saying, This person shall not be thine heir; but one who shall proceed from thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now towards heaven, and count the stars if thou art able to number them; and he said unto him, So numerous shall thy progeny be.

6 והאמן ביהוה ויחשבה לו צדקה:

7 ויאמר אליו אני יהוה אשר הוצאתיך מאור כשדים לתת לך את הארץ הזאת לרשתה:

8 ויאמר אדני יהוה במה אדע כי אירשנה:

9 ויאמר אליו קחה לי עגלה משלשת ועז משלשת ואיל משלש ותר וגוזל:

10 ויקח לו את כל אלה ויבתר אתם בתוך ויתן איש בתרו לקראת רעהו ואת הצפר לא בתר:

11 וירד העיט על הפגרים וישב אתם אברם:

12 ויהי השמש לבוא ותרדמה נפלה על אברם והנה אימה חשכה גדלה נפלת עליו:

6 And he believed in Jehovah, who reckoned it to him as righteousness.*

7 And he said unto him, I am Jehovah that brought thee out of Ur of the Chaldees, [Heb. Aur of the Casdim,] to give thee this land to inherit it.

8 And he said, Lord Jehovah, by what shall I know that I am to inherit it?

9 And he said to him, Take me an heifer of three years old,† and a she-goat of the same age, and a ram of the same age, with a turtle-dove and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds he divided not:

11 And when the fowls of prey attempted to alight upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep seized Abram, and, lo, a horror and great darkness came upon him.

* *i. e.* A noble instance of piety and obedience.

† Some render it *three* heifers, and so of the other animals.

13 ויאמר לאברם ידע תדע כי גר יהיה זרעך בארץ
לא להם ועבדום וענו אתם ארבע מאות שנה:

14 וגם את הגוי אשר יעבדו דן אנכי ואחרי כן
יצאו ברכש גדול:

15 ואתה תבוא אל אבתיך בשלום תקבר בשיבה
טובה:

16 ודור רביעי ישובו הנה כי לא שלם עון האמרי
עד הנה:

17 ויהי השמש באה ועלטה היה והנה תנור עשן
ולפיד אש אשר עבר בין הגזרים האלה:

18 ביום ההוא כרת יהוה את אברם ברית לאמר
לזרעך נתתי את הארץ הזאת מנהר מצרים עד
הנהר הגדול נהר פרת:

13 And he said to Abram, Know for a certainty, that thy progeny shall be strangers in a land not theirs, and shall serve the people of that land, who shall afflict them four hundred years.*

14 And also that nation whom they shall serve, will I judge, and afterwards they shall come out with great riches.

15 And thou shalt go to thy fathers in peace: Thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. *See* Matthew xxiii. 32. and 1 Thes. ii. 16.

17 And when the sun went down, and it became dark, lo a smoking furnace and a burning lamp appeared to pass between those pieces.

18 In that same day Jehovah ratified a covenant with Abram, saying, Unto thy progeny have I given this land, from the river of Egypt,† to the great river, the river Euphrates.

* *i. e.* Nearly to the four hundredth year from this period.

† A small river on the confines of Egypt, called elsewhere *Sihor*.

19 את הקיני ואת הקנזי ואת הקדמני :

20 ואת החתי ואת הפרזי ואת הרפאים :

21 ואת האמרי ואת הכנעני ואת הגרגשי ואת
היבוסי :

EXODUS XXXIII. 17. לג

17 ויאמר יהוה אל משה גם את הדבר הזה אשר
דברת אעשה כי מצאת חן בעיני ואדעך בשם :

18 ויאמר הראני נא את כבדך :

19 The Kenites,* and the Kenizites,† and the Kadmonites,‡
20 And the Hittites, and the Perizites, and the Rephaims,
21 And the Amorites, and the Canaanites, and the Girgasites, and the Jebusites.

* Kenites, *i. e.* The Midianites. *See* Num. xxiv. 21. Judges i. 16. 1 Sam. xv. 6.

† Kenizites—Probably the Idumæans. *See* Genesis xxxvi. 15. 42. Duke Kenaz. *See* also Deut. ii. 4. and 2 Sam. viii. 14.

‡ Kadmonites—The Orientals, *i. e.* the Arabians. *See* Judges vi. 3. and vii. 12. בני קדם *the Children of the East.*

EXODUS XXXIII. 17.

17 And Jehovah said unto Moses, This thing also will I do that thou hast spoken; for thou hast found favour in my sight, and I know thee *by name.**
18 And he said, I beseech thee shew me thy glory.

* *i. e.* In a very peculiar manner.

19 ויאמר אני אעביר כל־ טובי על פניך וקראתי
בשם יהוה לפניך וחנתי את־ אשר אחן ורחמתי
את אשר ארחם :

20 ויאמר לא תוכל לראת את פני כי לא יראני
האדם וחי :

21 ויאמר יהוה הנה מקום אתי וְנצבת על הצור :

22 והיה בעבר כבדי ושמתיך בנקרת הצור ושכתי
כפי עליך עד עברי :

23 והסרתי את־ כפי וראית את אחרי ופני לא
יראו :

19 And he said, I will make all my *goodness** pass before thee, and I will proclaim Jehovah by name before thee, and I will be gracious to whom I choose to be gracious, and will shew mercy to whom I choose to shew mercy.†

20 And he said, Thou canst not see my face, for there shall no man see me and live.

21 And Jehovah said, Behold there is a place by me, and thou shalt stand upon a rock;

22 And while my glory passeth by, I will put thee in a cleft of a rock, and will cover thee with my hand while I pass by.

23 And I will remove my hand, and thou shalt see what is behind me [or what followeth me,] but my face shall not be seen.‡

* Or beauty.

† *i. e.* According to the conduct and character of the persons whom I select as objects of mercy. Attend to the 7th verse of the next passage.

‡ Perhaps the Angel that personated Jehovah was in some manner made manifest to him. *See* Gen. xlviii. 16. "The Angel that redeemed me from all evil." Also, Exod. iii. 2. and Isaiah lxiii. 9. "The angel of his presence saved them."

EXODUS XXXIV. 5. לד

5 וירד יהוה בענן ויתיצב עמו שם ויקרא בשם
יהוה:

6 ויעבר יהוה על פניו ויקרא יהוה יהוה אל רחום
וחנון ארך אפים ורב חסד ואמת:

7 נצר חסד לאלפים נשא עון ופשע וחטאה ונקה
לא ינקה פקד עון אבות על בנים ועל בני בנים
על שלשים ועל רבעים:

8 וימהר משה ויקד ארצה וישתחו:

EXODUS XXXIV. 5.

5 And Jehovah descended in a cloud, and stood with him there, and proclaimed Jehovah by name.

6 And Jehovah passed by before him, and proclaimed, JEHOVAH, JEHOVAH, GOD, merciful and gracious, slow to anger, and abundant in benignity and truth;

7 Retaining benignity for thousands of generations, forgiving iniquity, and transgression, and sin, yet who will by no means hold as innocent *the obstinate transgressor*;* but will visit the iniquity of fathers upon children, and upon children's children, unto the third and the fourth line of descent.

8 And Moses made haste, and bowed his head towards the earth, and worshipped.

* These words in Italics are supplied, but the context and the sense sufficiently shew both the necessity and the propriety of the supplement.

JOB XXXVIII. 1. לח

1 ויען יהוה את איוב מן הסערה ויאמר :

2 מי זה מחשיך עצה במלין בלי דעת :

3 אזר נא כגבר הלציך ואשאלך והודיעני :

4 איפה היית ביסדי ארץ הגד אם ידעת בינה :

5 מי שם ממדיה כי תדע או מי נטה עליה קו :

6 על מה אדניה הטבעו או מי ירה אבן פנתה :

7 ברן יחד כוכבי בקר ויריעו כל בני אלהים :

8 ויסך בדלתים ים בגיחו מרחם יצא :

9 בשומי ענן לבשו וערפל חתלתו :

JOB XXXVIII. 1.

1 Then Jehovah answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a valiant man; for I will ask of thee, and thou must answer me.

4 Where wast thou when I founded the earth? declare if thou knowest understanding, *i. e. if thou hast any source of information.*

5 Who placed the measures of it, if thou knowest; or who stretched his line upon it?

6 Into what are the sockets of it sunk; or who laid the corner stone thereof?

7 When the morning stars sang together, and all the sons of God shouted for joy.

8 Who shut up the sea with doors, when it burst forth as if it had issued from a womb?

9 When I made clouds its clothing, and thick darkness its swaddling band;

10 ואשבר עליו חקי ואשים בריח ודלתים:

11 ואמר עד פה תבא ולא תוסיף ופא ישית בגאון
נליך:

12 המימיך צוית בקר ידעתה שחר מקומו:

13 לאחוז בכנפות הארץ וינערו רשעים ממנה:

14 תתהפך כחמר חותם ויתיצבו כמו לבוש:

15 וימנע מרשעים אורם וזרוע רמה תשבר:

16 הבאת עד נבכי ים ובחקר תהום התהלכת:

10 When I established my decree over it, and fixed bars and doors,

11 And said, Hitherto shalt thou come and no farther, and here shall the pride of thy waves be stayed.

12 Hast thou commanded the morning [*i. e.* the sun-rising] since thy days, and caused the dawn to know its place.

13 That it might spread itself to the extremities of the earth, and make the wicked run away from its sight:*

14 That by it the earth might assume various forms, like impressions of a seal on clay, or appear like a garment of different colours:

15 That their light might be withdrawn from the wicked, and the arm of violence broken.†

16 Hast thou entered into the springs of the sea; or hast thou walked over the bottom of the great deep?

* *See* John iii. 20. "Every one that doeth evil hateth "the light," &c. The translation of the 13th, 14th, and 15th verses of this chapter, in our English version, is obscure and embarrassed.

† Meaning by the discoveries which day shall make of their crimes.

17 הנגלו לך שערי מות ושערי צלמות תראה :

18 התבננת עד רחבי ארץ הגד אם ידעת כלה :

19 אי זה הדרך ישכן אור וחשך אי זה מקומו :

20 כי תקחנו אל גבולו וכי תבין נתיבות ביתו :

21 ידעת כי אז תולד ומספר ימיך רבים :

22 הבאת אל אצרות שלג ואצרות ברד תראה :

23 אשר חשכתי לעת צר ליום קרב ומלחמה :

24 אי זה הדרך יחלק אור יפץ קדים עלי ארץ :

17 Have the gates of death been opened unto thee; or hast thou seen the gates of the shadow of death.

18 Hast thou comprehended the breadth of the earth? declare it if thou knowest it all.

19 Where is the way to the abode of light; and where is the dwelling place of darkness?

20 That thou mightest go, and conduct it to the end of its course; and that thou shouldest know the paths to the house thereof.

21 Knowest thou because thou wast then born; or because the number of thy days is great?*

22 Hast thou entered into the treasures of the snow; or hast thou seen the granaries of the hail?

23 Which I reserve† against the time of hostility, against the day of conflict and battle.

24 By what way are the flashes of lightning separated; or how is the burning east wind spread over the earth?

* The original will admit of a different rendering in this verse, viz. "Didst thou know when thou shouldst be born, "or whether the number of thy days should be great?"

† Which I keep as in magazines, or armouries, to defeat all the designs of my enemies. *See* Exod. ix. 24. Joshua x. 11. Isaiah xxx. 30.

25 מי פלג לשטף תעלה ודרך לחזיז קלות :

26 להמטיר על ארץ לא איש מדבר לא אדם בו :

27 להשביע שואה ומשואה ולהצמיח מוצא דשא :

28 היש למטר אב או מי הוליד אגלי טל :

29 מבטן מי יצא הקרח וכפר שמים מי ילדו :

30 כאבן מים יתחבאו ופני תהום יתלכדו :

31 התקשר מעדנות כימה או מושכות כסיל תפתח :

32 התציא מזרות בעתו ועיש על בניה תנחם :

33 הידעת חקות שמים אם תשים משטרו בארץ :

25 Who hath divided conduits for the overflowing of waters; or paths for the flashes of thunders?

26 To cause it to rain on the earth, where no man is; or on the wilderness where there is no inhabitant:

27 To satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth.

28 Hath the rain a father; or who hath begotten the drops of the dew?

29 Out of whose womb came the ice; and the hoary frost of heaven, who hath gendered it?

30 Which causeth the waters to be hidden and hardened as a stone, and the surface of the deep to be fastened.

31 Canst thou bind the sweet influences of *Pleiades,* [Heb. CIME, the seven stars], or loose the bands of *Orion?* [Heb. CESIL.]

32 Canst thou bring forth Mazaruth at his season, or guide *Arcturus* [Heb. OISH] with his sons?*

33 Dost thou know the ordinances of the heavens; canst thou set the dominion of them in the earth;

* *See* Note at the end of the translation of this chapter.

34 התרים לעב קולך ושפעת מים תכסך :

35 התשלח ברקים וילכו ויאמרו לך הננו :

36 מי שת בטחות חכמה או מי נתן לשכוי בינה :

37 מי יספר שחקים בחכמה ונבלי שמים מי ישכיב :

38 בצקת עפר למוצק ורגבים ידבקו :

39 התצוד ללביא טרף וחית כפירים תמלא :

40 כי ישחו במעונות ישבו בסכה למו ארב :

41 מי יכין לערב צידו כי ילדו אל אל ישועו יתעו לבלי אכל :

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings that they may go, and say unto thee, Here we are?

36 Who hath put wisdom in the interior part of man; or who hath given understanding to his mind?

37 Who can multiply the cloudy vapours; or stay the bottles of heaven?

38 So that the dust may grow into hardness, and the clouds cleave fast together.

39 Wilt thou hunt the prey for the lion, or support the life of the young lions?

40 When they couch in their dens, and abide in the covert to lie in wait.

41 Who provideth his food for the raven, when his young ones cry unto God, when they wander for want of meat?

Observations on the 31st and 32d Verses.

The interpretation of these verses is exceedingly various in all the versions, whether ancient or modern; and the commentators differ much in their opinions respecting the true sense. The three words כימה cimê, כסיל cesil, and עש osh or עיש oish, are used in the ninth chapter of this same book, and 9th verse, but in an in-

verted order, viz. osh, cesil, cimê, and rendered by the Septuagint, or Greek version, Πλειαδα και ἑσπερον και αρκτουρον; the Pleiades, the Evening Star, and Arcturus.*

By the Vulgate, "Qui facit Arcturum, et Oriona, "et Hyades, et interiora Austri:" Who maketh Arcturus, and Orion, and the Hyades, and the interior parts of the south; *i. e.* the constellations of the southern hemisphere.

In the first, or Greek translation,
Osh is the Pleiades,
Cesil is the Evening Star, and
Cimê is Arcturus.

In the second, or Vulgate,
Osh is Arcturus,
Cesil is Orion, and
Cimê is the Hyades.

Our English version of verse 9th, "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south," nearly imitating the Vulgate.

In Amos, v. 8. our version has "Seek him that "maketh the Seven Stars and Orion." Heb. That maketh Cimê and Cesil; which words, it is very remarkable, the Septuagint does not translate at all. Aquilas renders Αρκτουρον και ωριωνα, Arcturus and Orion; and Symmachus, Πλειαδας και αστρα, the Pleiades and the Stars.

The Vulgate, Arcturus and Orion.

The Septuagint translates the above mentioned 31st and 32d verses of the 28th chapter in this manner:

* The largest and most remarkable star in the constellation of the *Bear*.

"Canst thou fasten the band of the Pleiades (Cimê) "or open the inclosure, *the lock*, of Orion? (Cesil).

"Canst thou display μαζηρωθ (Mazuroth) in his "season, and lead on the Evening Star (Oish) with his "flowing rays?" Lit. hair.

The Vulgate—"Canst thou join together the spark-"ling stars of the Pleiades (Cimê) or break the circle, "*i. e.* disturb the revolution of Arcturus (Cesil)? Canst "thou bring forth Lucifer, *i. e.* the Morning Star (Heb. "Mazuroth) at his time; or make the Evening Star "Oish) rise on the sons of the earth."

Notwithstanding this strange intermixture, it would appear, in general, that all the interpreters believed, that these names designed either some constellations, or some very bright stars that had long attracted the attention of mankind: That Cimê is most frequently translated the Pleiades, and Cesil, Orion: That Osh or Oish is sometimes said to be the Pleiades, sometimes the Evening Star, and sometimes, or most frequently, Arcturus.

With respect to Mazaruth, not translated by the Seventy, but converted into Greek letters, μαζηρωθ,* Chrysostom, in his Commentaries, says, that the word means the systems of the stars or constellations that appear in the zodiac, or that it is a Hebrew term which signifies the *Dog Star*.

It is well known, that in different regions of the earth, the appearance of certain stars or constellations, before sun-rise, or after sun-set, marks the distinction

* The root is probably אזר azr, to bind, encompass, surround. The zodiac surrounds the earth as it were with a broad belt.

of seasons, and regulates the labours of the husbandman. The motions and revolutions of these luminaries, conducted by general laws, in due order and arrangement, loudly proclaim the wisdom and goodness of their Omnipotent Author, and lead all pious minds to cultivate a sense of their continual dependence upon God, for all the enjoyments of life.

The *sweet influences* of the Pleiades, are the pleasant effects of the genial heat of the sun, to re-animate nature, and promote the purposes of vegetation, when in the spring that constellation assumes a certain place in the heavens.*

The *bands* of Orion, are the frosts, the snows, and the tempests, introduced by the appearance of the collection of stars so named, and which, during the winter months, suspend the labours of husbandry, and prevent the earth from receiving or nourishing seeds or plants.

The bringing forth of Mazaruth, or the guiding of Arcturus with his sons, the lesser stars of his groupe, is the regular succession of the different seasons of the year, as the sun traverses the zodiac, or the uninterrupted revolutions of the stars that form the constellations around the North Pole, many of which never set or disappear from our horizon. All these, in their motions and effects, are independent of us. Our duty is submission to the Supreme Director, to admire and adore.

* The Latin name of the Pleiades, or Seven Stars, is *Vergiliæ*, from *Ver*, the spring. *See* Goguet's Antiquities, dissert. iii. tom. i. p. 396. Bailly's History of Antient Astronomy, p. 474. 478, and Grotius, Diodati, and Houbigant on the passage.

PSALM VIII.

Title.

To the Chief Musician, or Director of the Sacred Music: A Psalm of David on the Gittith.*

* The same is the title of the 81st and 84th Psalms. It is very difficult to determine the meaning of this, and of many other titles of the Psalms. Some say that Gittith signifies a particular kind of tune or air, well known at that time. According to the reading of the Seventy and of the Vulgate, it means a psalm to be sung in the time of the *vintage*, as גת gath, signifies a *wine-press*. Others allege, that it was the name of a harp or musical instrument that David brought from Gath, or on which he celebrated his victory over Goliah of Gath, where, as he sings in this psalm, the Divine strength was manifested, in enabling a stripling to kill a giant, the insulting enemy of the host of Israel. The last meaning may apply to the 8th Psalm, but I cannot see any relation it has to the other two Psalms where Gittith appears.

PSALM VIII.

למנצח על הגתית מזמר לדוד :

1 יהוה אדנינו מה אדיר שמך בכל הארץ אשר
תנה הודך על השמים :

2 מפי עוללים וינקים יסדת עז למען צורריך
להשבית אויב ומתנקם :

3 כי אראה שמיך מעשה אצבעתיך ירח וכוכבים
אשר כוננתה :

4 מה אנוש כי תזכרנו ובן אדם כי תפקדנו :

5 ותחסרהו מעט מאלהים וכבוד והדר תעטרהו :

6 תמשילהו במעשי ידיך כל שתה תחת רגליו :

1 O Jehovah our Lord, how excellent (or admirable) is thy name in all the earth! Thou hast set thy glory above the heavens.
2 Out of the mouth of babes and sucklings thou hast strengthened praise; to defeat thine enemies, to restrain the most enraged foe.
3 When I look up to thy heavens, the work of thy fingers, to the moon and to the stars which thou hast established,
4 What is man that thou shouldst be mindful of him; or a son of man,* that thou shouldst visit him?
5 Thou hast made him a little lower than the angels;† thou hast crowned him with glory and honour;
6 Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet;

* Or, a son of the dust.

† The original word, Alêim, commonly rendered God, is here, and in Psalm xcvii. 7. rendered by the Seventy, *Angels*.

7 צנה ואלפים כלם וגם בהמות שדי :

8 צפור שמים ודגי הים עבר ארחות ימים :

9 יהוה אדנינו מה אדיר שמך בכל הארץ :

PSALM XXIV.

לדוד מזמור :

1 ליהוה הארץ ומלואה תבל וישבי בה :

2 כי הוא על ימים יסדה ועל נהרות יכוננה :

3 מי יעלה בהר יהוה ומי יקום במקום קדשו :

4 נקי כפים ובר לבב אשר לא נשא לשוא נפשו
ולא נשבע למרמה :

5 ישא ברכה מאת יהוה וצדקה מאלהי ישעו :

7 Sheep and oxen, all of them, yea also the beasts of the field;

8 The birds of the air, and the fishes of the sea, and whatsoever passeth through the paths of the seas.

9 O Jehovah our Lord, how excellent is thy name in all the earth.

PSALM XXIV.

A Psalm of David.

1 The earth and its stores belong unto Jehovah, the world and all who dwell in it:

2 For he hath founded it upon the seas, and established it upon the floods, (or rivers).

3 Who shall ascend unto the hill of Jehovah; who shall stand in his holy place?

4 He that is clean in hands, and pure in heart, who has not set his affection upon vain idols, nor sworn to deceive.

5 He shall receive the blessing from Jehovah, and mercy from the God of his salvation.

6 זה דור דורשו מבקשי פניך יעקב : סלה :

7 שאו שערים ראשיכם והנשאו פתחי עולם
ויבוא מלך הכבוד :

8 מי זה מלך הכבוד יהוה עזוז וגבור יהוה גבור
מלחמה :

9 שאו שערים ראשיכם ושאו פתחי עולם ויבא
מלך הכבוד :

10 מי הוא זה מלך הכבוד יהוה צבאות הוא מלך
הכבוד :

6 This is the generation of them that seek him, that request thy face [favour] as did Jacob. Selah.*

7 Lift up your heads, O ye gates, and be ye lift up, ye durable doors, that the King of glory may enter in.

8 Who is this King of glory? Jehovah, strong and mighty; Jehovah, mighty in battle.

9 Lift up your heads, O ye gates, lift them up, ye durable doors, that the King of glory may enter.

10 Who is this King of glory? Jehovah the God of Hosts, he is the King of glory. Selah.

* *See* Observations on Selah, at the end of the book.

Notes on Psalm XXIV.

Ver. 2. *Upon the seas*, and *upon the rivers*.—The original word, or preposition על ol, may also be rendered *against*, meaning that God had so consolidated or confirmed the dry land, as not to be worn away or dissolved by the seas or the rivers. At the same time it must be acknowledged, that it seems to be the opinion of the

Sacred Writers, or a principle of Hebrew cosmogony, that the Deity has spread the earth over a vast body of waters in its centre, reserved for particular purposes. *See* Gen. vii. 11. Psalm xxxiii. 7. and cxxxvi. 6.

Ver. 5. *And mercy*—צדק and צדקה do not properly signify strict justice; but righteousness, equity, and mercy conjoined. Tzedekê is rendered often by δικαιοσυνη, which, in the New Testament, often signifies *mercy*, *kindness*, and even *charity*, or alms-giving. *See* Deut. xxiv. 13. Psalm cxii. 3, 4. 6. and Matth. vi. 1.

Ver. 6. Litt. *did Jacob.*—This rendering requires only the supply of the letter caph, signifying *like* or *as*, to complete the sense, which seems plainly to refer to an eminent instance of the Divine favour shewn to Jacob, as recorded in Gen. xxxii. 24—30. "Jacob "called the name of the place *Penial*," i. e. *the face of God.*

The Septuagint and Syriac versions supply the words, *O God;* "that seek thy face, O God of Jacob." It is well observed by Houbigant, in this place, "Certe, "*faciem tuam, O Jacob*, vix ferendum. Quærunt viri "sancti *faciem Dei*, non *faciem Jacob*."—"Surely, *thy* "*face, O Jacob*, is not admissible here. Good men "seek *the face of God*, not *the face of Jacob.*"

Ver. 7. *Lift up your heads, O ye gates*—In antient times the portals, or tops of the gates, were moveable; and when a grand procession was introduced, they were elevated with solemnity.

Ibid. *The King of glory—i. e.* The Ark, the symbol of the divine presence of the King of glory.

Ver. 10. *The God of hosts*—צבא signifies a large collection of any kind, and the title *Aléi tzebaoth*, properly signifies God of all creatures, God of the universe. By *the hosts of heaven* is commonly to be understood *the angels* and *the stars*.

PSALM XLVI.

למנצח לבני קרח על עלמות שיר :

1 אלהים לנו מחסה ועז
עזרה בצרות נמצא מאד :

2 על כן לא נירא בהמיר ארץ
ובמוט הרים בלב ימים :

3 יהמו יחמרו מימיו
ירעשו הרים בגאותו : סלה :

4 נהר פלגיו ישמחו עיר
אלהים קדש משכני עליון :

5 אלהים בקרבה בל תמוט
יעזרה אלהים לפנות בקר :

6 המו גוים מטו ממלכות
נתן בקולו תמוג ארץ :

7 יהוה צבאות עמנו
משגב לנו אלהי יעקב : סלה :

PSALM XLVI.

To the Chief Musician, to the Sons of Korah on Olamuth: A Song.

1 God is our refuge and our strength, we have found him a present help in all our troubles.

2 Therefore we will not fear though the earth should change its place, and though the mountains should be moved into the heart of the sea:

3 Though its waters should roar and be turbulent, though the mountains should tremble by its proud waves. Selah.

4 There is a river, its streams shall gladden the city of God, the holy place of the tabernacles of the Most High.

5 God is in the midst of her, she shall not be moved; God shall help her at the spring of dawn.

6 The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted.

7 Jehovah the God of Hosts is with us, the God of Jacob is our high tower.

8 לכו חזו מפעלות יהוה
אשר שם שמות בארץ׃
9 משבית מלחמות עד קצה הארץ׃
קשת ישבר וקצץ חנית
עגלות ישרף באש׃
10 הרפו ודעו כי אנכי אלהים
ארום בגוים ארום בארץ׃
11 יהוה צבאות עמנו
משגב לנו אלהי יעקב׃ סלה׃

8 Come, behold the works of the Lord, what desolations he can make in the earth.

9 He causeth wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire.

10 Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.

11 Jehovah the God of Hosts is with us, the God of Jacob is our high tower. Selah.

Notes on Psalm XLVI.

On olamuth.—The same obscurity hangs over this word, as over many others in the titles of the Psalms. The root is thought to be עלם which signifies to hide or conceal from view, and accordingly the Seventy render על עלמות ὑπερ των κρυφιων, *upon* or *for things concealed;* but what these hidden things are, they inform us not. עלמה is frequently rendered *a virgin, a young woman,* therefore some understand this title to be a direction for the psalm to be sung, and accompanied with music, by virgins. *See* 1 Chron. xv. 20. Others are of opinion, that the term means a particular tune or air, or a musical instrument.

There is plainly a rhythmus, measure, or appearance of musical feet in this psalm, nearly approaching to our rhyme. I have endeavoured to preserve it in the arrangement of the lines, which may be converted into our characters, and read after the following manner:

I.

Alêim lenu mahazê uoz
Ozerê betzaruth nimtza mâd

II.

Ol cen la nira bêmir aretz
Ubemut êrim beleb imim

III.

Iêmu ihmeru mimiu
Iroshu êrim begauthu, &c.

There is a considerable variation in the rendering of the latter part of the 4th verse by the Seventy, and by the Vulgate, which, in the Psalms, almost constantly copies the Greek verbatim. What we translate, "The "holy place of the tabernacles of the Most High," the Seventy render, ἡγιασε το σκηνωμα αὐτου ὁ ὑψιστος—the Vulgate, *Sanctificaret tabernaculum suum altissimus;* "The Most High has sanctified his tabernacle." They had read משכנו *his tabernacle*, with the affix, instead of משכני in the genitive of position, *tabernacles of*, making קדש a verb active in Kal. If the full signification of *kadash* be attended to, the translation is very just, and the connection natural: *Kadash* not only signifies *to be* or *to make holy*, but also *to separate, set apart, place in safety or security out of the reach of danger, to preserve holy, pure, uncontaminated.* Then the sense

runs thus: "The Most High will place his tabernacle "in safety.—God is in the midst of his city, she shall "not be moved; God will help her at the appearance "of the morning." *See* Psalm xxx. 5. and cxxvi. 5. Also Isaiah xxxvii. 36.

PSALM LXXII.

לשלמה :

1 אלהים משפטיך למלך תן וצדקתך לבן מלך :

2 ידין עמך בצדק ועניך במשפט :

3 ישאו הרים שלום לעם וגבעות בצדקה :

4 ישפט עניי עם יושיע לבני אביון וידכא עושק :

5 ייראוך עם שמש ולפני ירח דור דורים :

6 ירד כמטר על גז כרביבים זרזיף ארץ :

7 יפרח בימיו צדיק ורב שלום עד בלי ירח :

PSALM LXXII.

For Solomon, *in honour of,* or *concerning* Solomon.

1 O God, give the knowledge of thy judgments (laws) to the King, and thy mercy to the King's son;

2 That he may judge thy people with righteousness, and thy poor with equitable decision:

3 That the mountains and the hills may produce prosperity to the people, during his mild administration.

4 He shall judge the poor of the people, he shall save the sons of the indigent, and break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass, as showers that water the earth.

7 In his days shall the just man flourish; and there shall be abundance of peace, till the moon cease to exist.

8 וירד מים עד ים ומנהר עד אפסי ארץ:

9 לפניו יכרעו ציים ואיביו עפר ילחכו:

10 מלכי תרשיש ואיים מנחה ישיבו מלכי שבא
וסבא אשכר יקריבו:

11 וישתחוו לו כל מלכים כל גוים יעבדוהו:

12 כי יציל אביון משוע ועני ואין עזר לו:

13 יחס על דל ואביון ונפשות אביונים יושיע:

14 מתוך ומחמס יגאל נפשם ויקר דמם בעיניו:

15 ויחי ויתן לו מזהב שבא ויתפלל בעדו תמיד כל
היום יברכנהו:

16 יהי פסת בר בארץ בראש הרים ירעש כלבנון
פריו ויציצו מעיר כעשב הארץ:

8 He shall have dominion also from sea to sea,
and from the river unto the ends of the
earth.

9 Uncultivated nations shall bow before him,
and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall
bring presents; the kings of Sheba and
Seba shall offer gifts.

11 Yea, all kings shall fall down before him,
all nations shall serve him:

12 For he shall deliver the needy when he crieth,
the poor also, and him that hath no helper.

13 He shall have compassion on the wretched
and on the indigent, and shall save the
souls of the needy.

14 He shall redeem their soul from deceit and
violence, and precious shall their blood be
in his sight.

15 And he shall live, and to him shall be given
of the gold of Sheba; prayer also shall be
made for him continually, and daily shall
he be praised.

16 There shall be plenty of corn in the land,
even on the tops of mountains; its fruit
shall wave like the cedars of Lebanon.
The inhabitants of the city shall flourish
like the grass of the field.

17 יהי שמו לעולם לפני שמש ינין שמו ויתברכו
בו כל גוים יאשרהו :

18 ברוך יהוה אלהים אלהי ישראל עשה נפלאות
לבדו :

19 וברוך שם כבודו לעולם וימלא כבודו את כל
הארץ אמן ואמן :

20 כלו תפלות דוד בן ישי :

17 His name shall endure for ever, his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall celebrate him as blessed.

18 Blessed be Jehovah God, the God of Israel, who alone doth wondrous things;

19 And blessed be the name of his glory for ever; may his glory fill the whole earth. Amen and amen.

20 Here end, or are finished, the prayers of David the son of Jesse.

Notes on Psalm LXXII.

The title of the Psalm is *for Solomon*, and it is generally thought to have been composed by David, in honour of his son Solomon, when raised to the throne, and declared his father's successor. *See* 1 Kings, Chap. i.

It is almost unnecessary to observe, that a greater than Solomon is here. All commentators, both Jewish and Christian, apply this Psalm to Jesus Christ, the true Messiah, and consider it as a prophecy of the nature and blessings of his government, and of the supreme happiness to be eternally enjoyed by all his faithful subjects.

Ver. 3.—The turn that I have given to the words in this verse, seems to express a more complete sense than the common version; שלום does not signify *peace* only, but all good things, both temporal and spiritual.

The general meaning is, the most barren and uncultivated parts of the country shall, בצדקה during the mild and equitable government of this wise and good king, be productive of all good things. The mountains and hills, formerly barren and unfertile, the haunts of robbers and oppressors, shall now be cultivated, and become the abodes of peace, and the scenes of festivity and abundance.

Ver. 5. *They shall fear thee*—If the true reading be, as in our present copies, יראוך the translation, "They shall fear thee," is just; but it appears, from the rendering of the Seventy, that they had read ויאריך from the root ארך *to be long*, in Hiphil, *to lengthen or prolong;* for they translate the verse thus:

Και συμπαραμενει τῳ ἡλιῳ και πρὸ της σεληνης γενεας γενεων.

The Vulgate—*Et permanebit cum sole et ante lunam in generatione et generationem.*

"And he shall continue with the sun, and before the "moon, from generation to generation."

This interpretation produces a good meaning, removes the obscurity arising from a sudden change of the person, and is in perfect conformity with other passages of Scripture, that describe the glory and perpetuity of the Messiah's reign. *See* Psalm xlv. and Isaiah liii. 10. where the same word יאריך is used.—"He "shall *prolong* his days, and the pleasure of the Lord "shall prosper in his hand."

Ver. 6. *He shall come down like rain*—Or rather, his government, the felicity of his administration, shall be as when rain descends upon mown grass.

How beautifully is the same subject embellished and illustrated, by an assemblage of pleasing images, 2 Sam. xxiii. 3. "The God of Israel said—He that ruleth "over men must be just, ruling in the fear of God, "that he may be as the light of the morning when the "sun riseth, a morning without clouds, as the tender "grass springeth out of the earth, by clear shining "after rain."

Ver. 8. *He shall have dominion also from sea to sea —i. e.* From the Red Sea or Arabic Bay to the Mediterranean, and from the Euphrates to the Great Desert; or from one end of the earth to the other.

Ver. 10. *The kings of Tarshish*—Tarshish or Tharsis signifies the sea in general, or the Mediterranean, best known to the Jews. Kings of Tarshish are the kings of those countries which border on the Mediterranean; Sheba, Ethiopia; Seba, Arabia the Happy. *See* 2 Chron. ix. The Queen of Sheba, elsewhere called the Queen of the South, gave to King Solomon one hundred and twenty talents of gold, great abundance of spices, and precious stones.

Ver. 20. *Here end the prayers*—An observation of the collector of the Psalms, intimating that this was either the last, or among the last of David's sacred compositions, or public prayers.

Observations on Selah.

This Hebrew word has occasioned much criticism and speculation; and after all the true meaning of it is perhaps not yet fully understood. It is used seventy-three times in the Psalter or book of Psalms, and no where else in Scripture, except in the song of Habakkuk, never appearing unless in metrical compositions, or songs set to music; hence it has been a general opinion, that it is a musical note or sign. Some explain it by the terms, *Vox pausæ et attentionis*, a word intimating a pause to raise attention; others, *Elevatio vocis*, a raising of the voice in music, as *forte* is used in modern times. Some translate it *in seculum*, for ever; and the Seventy by διαψαλμα, which some render a pause in singing; but which, I think, may with more probability be understood as a solemn intimation or direction, that all the musical instruments should sound at once in company with the singers; or that the instrumental and vocal music should unite, in one grand chorus.

Aben Ezra* says, the word is entirely to be referred to music, when employed in Divine service: That it is a direction to the singers and players to unite their voices and instruments in one *concentus*, or one universal combination of sounds.

* Aben Ezra was one of the most learned and intelligent of all the Jewish rabbies: He lived in the twelfth century, and has left some very judicious commentaries on various books of the Old Testament.

David Kimhi* is of opinion, that it signifies *elevation*, or expression of loud sound; but hints, at the same time, that it contains a direction to the worshippers to raise their minds, and elevate their thoughts to the Supreme Being, and the adoration of his perfections. To this view of the matter, no serious reader of the Psalms will find cause to object.

The Chaldee Paraphrast, in this Targum, or interpretation of the Psalms, renders Selah by לעלמין le olemin, *in æternum*, for ever.

The Latin Vulgate never translates it at all, and places no word in *its* room.

The modern Jews, at the conclusion of their public prayers or hymns, say, Amen, Selah. *See* 1 Chron. xvi. 36.

It is surprising, that among all the writers on this subject, none of them have ventured a conjecture, which seems highly probable, and, I think, accounts better for the use and propriety of the term, than any supposition that has hitherto been formed.

The root of the word appears evidently to lie in the two first letters סל which is in contraction for סלל *to raise, to exalt, to magnify*. The ה at the end I would consider as an abbreviation for ויה so that the word Selah סלה is a contracted form of סלויה CELEBRATE YE JEHOVAH, or, EXALT YE THE LORD, viz. in songs of praise, accompanied with musical instruments, and is

* D. Kimhi was a Jewish Rabbi of the 13th century, a Scripture critic of some reputation, and that one of all the rabbies most followed by Christians, in the composition of their Hebrew grammars and dictionaries.

nearly of the import of חללויה *Laudate Dominum, Praise ye the Lord*, or, in our characters, *Hallelujah*, in Greek letters, Αλληλειια. This conjecture receives strong confirmation from the 4th verse of the 68th Psalm, latter part of the verse, סלו לרכב בערבות ביה שמו common translation, "Extol him that rideth upon the "heavens by the name JAH."

It is highly probable, that the meaning here assigned to Selah is the true one, as it corresponds to the dignity and chief end of devotional music, in which the singers and players were frequently reminded of the sacred intention of their solemn prayers, praises, and adorations. All were designed to magnify the name, the nature, the perfections, excellencies, and works of Jehovah the only true God. In this sublime exercise, the church on earth are fellow worshippers, in perfect concord with the church in heaven: Rev. xix. 1—3. "And after these things, I heard a great voice of much "people in heaven, saying, ALLELUIA, salvation, and "glory, and honour, and power, unto the Lord our "God, for true and righteous are his judgments. And "again they said, Alleluia. And the four and twenty "elders, and the four living creatures fell down and "worshipped God, saying, Amen, Alleluia. And "a voice came out of the throne, saying, Praise our "God, all ye his servants, and ye that fear him both "small and great. And I heard as it were the voice of "a great multitude, and as the voice of many waters, "and as the voice of mighty thunderings, saying, "Alleluia, for the Lord God Omnipotent reigneth."

FINIS.

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